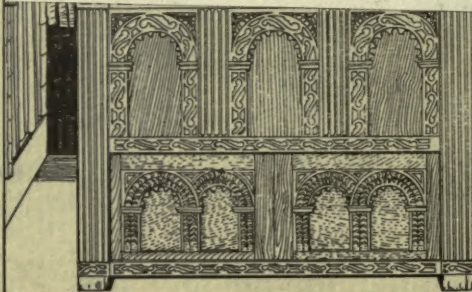




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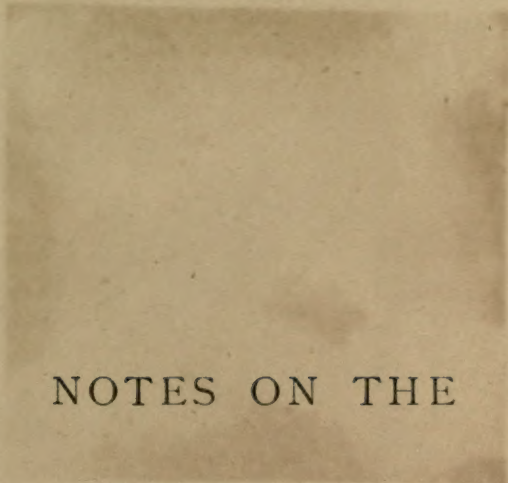
M.A., LL.M.

Nottingham Evening Post

26th February, 1919.

A DERBYSHIRE AUTHOR.

The death is announced of Dr. John Charles Cox, LL.D., F.S.A., which took place in a nursing home at Sydenham on Sunday, in his 76th year. He was a native of Derbyshire, and was educated at Repton and Queen's College, Oxford. He was at one time rector of Burton-le-Street and Holdenby, but *The Times* informs us that in 1917 he was received into the Church of Rome. In his early days he was a politician with very advanced views, associating himself with the late Mr. Joseph Arch in his campaign for the betterment of the agricultural labourer, and even standing as Parliamentary candidate for Dewsbury. All his life he had been keenly interested in archaeology, and was a valued member of many societies. He was the author, amongst other historical works, of the "History of the Churches of Derbyshire," which he dedicated to Mr. Gladstone. Another of his books which will possess a lasting value is his "Three Centuries of Derbyshire Annals," and which he undertook at the instigation of Quarter Sessions, who desired the county records arranging in some sort of order and giving to the public.

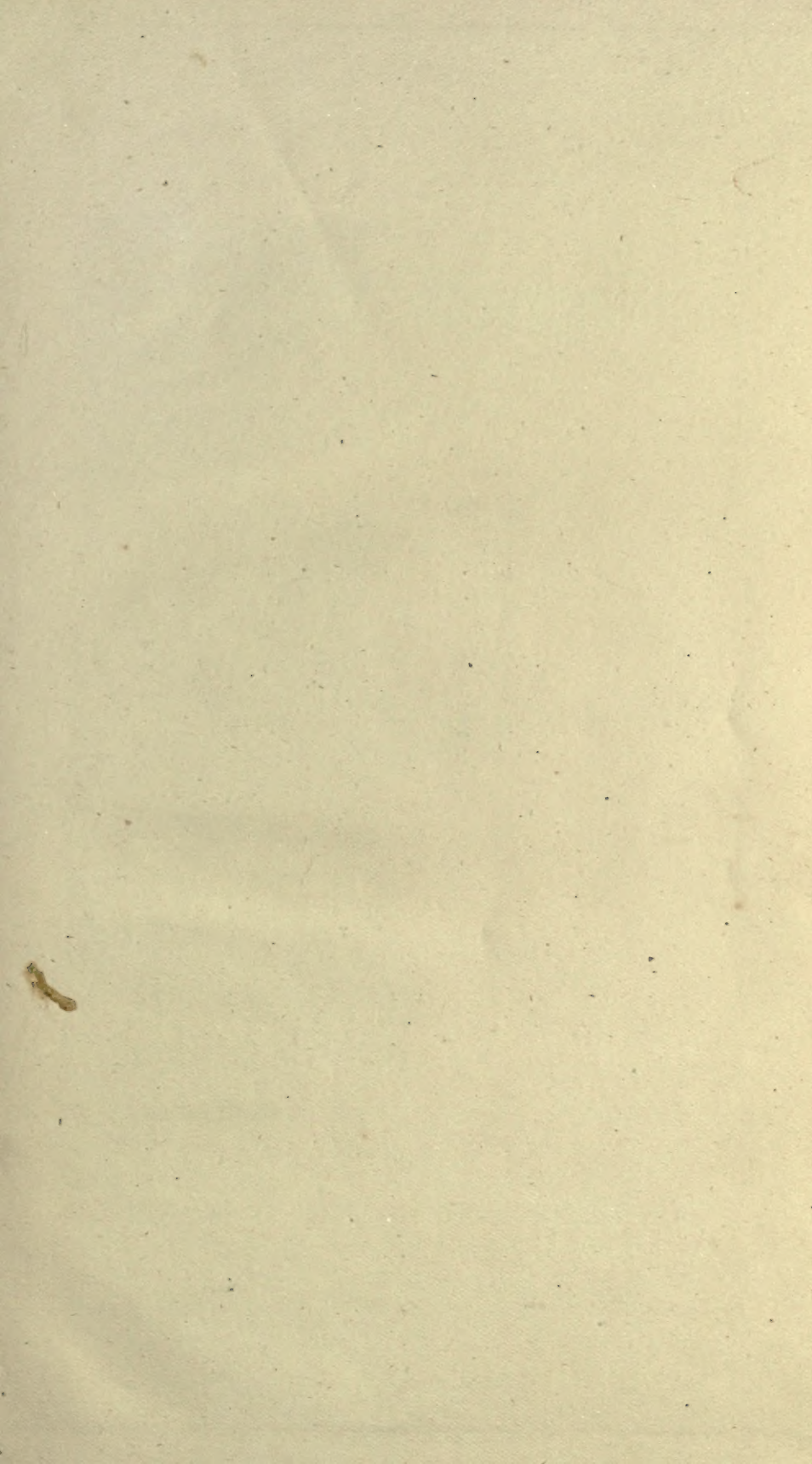


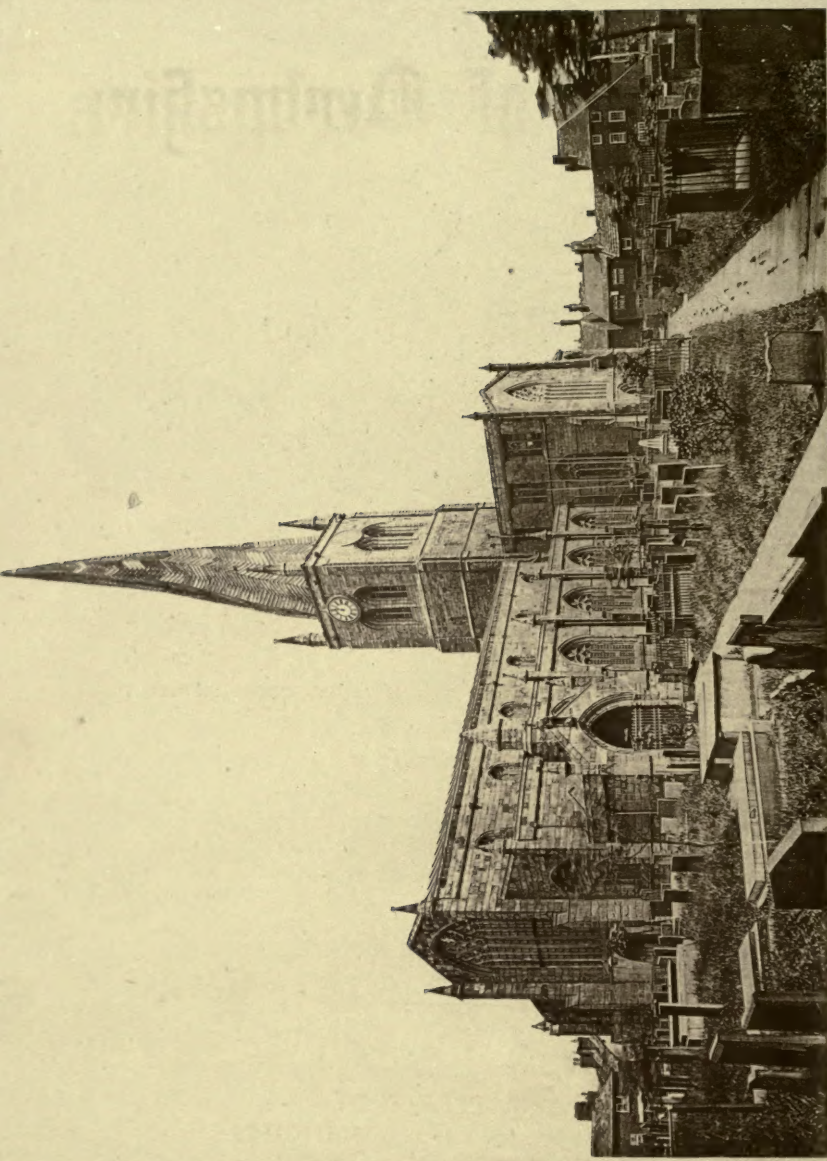
NOTES ON THE

CHURCHES OF DERBYSHIRE.



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NOTES

ON THE

Churches of Derbyshire.

BY

J. CHARLES COX.

Member of the British Archaeological Association, F.R.H.S., etc.

VOL. I.

THE HUNDRED OF SCARSDALE.

WITH THIRTEEN HELIOTYPE PLATES AND NUMEROUS OTHER ILLUSTRATIONS.

"TIME CONSECRATES ;"
AND WHAT IS GRAY WITH AGE BECOMES RELIGION."

Schiller.

CHESTERFIELD :
PALMER AND EDMUNDS,
LONDON : BEMROSE AND SONS, 10, PATERNOSTER
BUILDINGS; AND DERBY.

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THESE PAGES ARE DEDICATED
TO
THE REV. J. H. JENKINS, B.A.,
VICAR OF HAZELWOOD,
AS A SMALL EXPRESSION OF THE HIGH ESTEEM
AND AFFECTION
WITH WHICH HE IS REGARDED BY
THE AUTHOR.

704781

INTRODUCTION.

S these preliminary paragraphs are essential to the right understanding of the scope and purport of the following pages, and as they also contain information which is common to every church in the Hundred of Scarsdale, it is to be hoped that they will not be treated in the perfunctory fashion which is too often the fate of prefaces and introductions.

When I first commenced to write the "Notes on the Churches of Derbyshire" for the columns of the *Derbyshire Times*, I had not the slightest idea of their reproduction. But after a considerable number had appeared, it was suggested to me from several quarters that it might be well if they were reprinted in a compendious form. The proprietors of the *Derbyshire Times* cordially concurred in this suggestion, and the result was that I undertook to re-write and extend the articles, commencing with those relating to the Eastern Division of the County.

This necessitated a far more careful treatment of the subject than had been originally bestowed, and my endeavours to exhaust all reliable sources of information, and to substantiate every statement, have involved a much greater expenditure of time and trouble than was anticipated. This must be my excuse for the delay which has occurred in the production of this volume, an excuse which will not be available for the conclusion of the work, as the ground that has been already traversed has given me opportunities of collecting no little material relative to every church in the county.

Although articles on all the churches described in this volume, (with the exception of one or two of the less important chapelries,) appeared in the *Derbyshire Times*, it will be found that very nearly two-thirds of the pages are entirely new or completely re-written.

It has been my aim to gather together, in a condensed and available form, all that relates to the early history of the ancient churches and chapelries of the county, excluding as rigidly as possible that which had no immediate bearing on the subject. It was found necessary in many cases, not only for the elucidation of arms and monuments, but also in connection with the history of the advowsons, to pay some little attention to the manorial records of the different parishes. In these cases, although the published volumes of Pilkington and Davies, of Lysons and Glover (together with numerous other works incidental to the history of the county) were always consulted, yet no statement has been accepted simply on their authority, but the basis of their assertions has been sought out, to be verified or corrected, and numerous fresh particulars have been brought to light which had escaped their observation. For this purpose the very extensive series of publications, issued by the Record Commission, commencing in the year 1800, has been thoroughly searched. These cumbersome publications, especially the earlier ones, are usually only to be found in public libraries, but, whilst writing these pages, I was fortunate enough to be able to secure a nearly complete series, that had belonged to the late Master of the Rolls (Lord Romilly), which are the more valuable from occasional corrections made, I believe, by his lordship's hand. I have thus been enabled to make a much freer and more complete use of these returns than would otherwise have been possible.

The transcripts and abstracts of the Close, Patent, Fine, Pipe, Charter, Quo Warranto, and Hundred Rolls, as well as the Testa de Nevill, have been diligently examined; but information has been more specially obtained from the two series of Inquisitions, in connection with which a brief explanation will not be out of place. The *Inquisitiones post Mortem*, or (as they are sometimes termed) Escheats, commencing in the early part of the reign of Henry III., were taken by virtue of writs directed to the Escheator of the district, to summon a jury, who were to inquire on oath what lands any person died seized of, by what rents or services the same were held, who was the next heir, and of what age; also whether the tenant was attainted of treason, or an alien, in which case the lands passed into the king's hands. The *Inquisitiones ad Quod Damnum*, commencing in the first year of Edward II.,

were taken by virtue of writs directed to the Escheator of the district, when any grant of a market, fair, or other privilege, or when any license of alienation of lands was solicited, to inquire of a jury whether such grant or alienation would be prejudicial to the king or others. By a singular blunder, a large number of the latter class of Inquisitions were included by the Record Commissioners in the former series; but this error is not corrected in these pages, as the documents are arranged at the Public Record Office in accordance with the classification of the Commissioners, and a correction of the title would confuse anyone desirous of consulting the originals. In a considerable number of instances, in fact in all where there could be the least doubt as to the full meaning or accuracy of the transcript or abstract, the original documents have been consulted; and the reason why. I have been careful to give the references in detail in the foot notes, has not been to make any display of research, but in order that any one, interested in a particular parish, might be able with ease to consult the special Inquisition or other document, or to obtain a full official copy from the Public Record Office. The nature of these Inquisitions, and the information likely to be found in them, may be gathered from the instances quoted *in extenso* in the Appendix.

Brief mention must also be made of another class of documents bearing immediately on the history of the benefices, the chief of them being the Taxation Roll of Pope Nicholas IV., the Valor Ecclesiasticus of Henry VIII., the various documents relative to the Chantries and Church Goods of the date of the Reformation, and the Parliamentary Survey of 1650.

Pope Nicholas IV. (to whose predecessors in the See of Rome the first-fruits and tenths of all ecclesiastical benefices had for a long time been paid), granted the tenths, in 1288, to Edward I. for six years, towards defraying the expenses of a Crusade; and, that they might be collected to their full value, the King caused a valuation roll to be drawn up, which was completed (so far as the province of Canterbury was concerned) in 1291, under the direction of John, Bishop of Winchester, and Oliver, Bishop of Lincoln. There are two copies of this Taxation Roll at the Public Record Office, both of which appear to have been written in the reign of Henry VI., and there is a third of much greater

antiquity amongst the Cottonian MSS. of the British Museum. These three copies were collated, and printed in 1802, with the various readings, by the Record Commission. At the dispersion of the Savile MSS., another Taxation Roll of the benefices, taken in 1292—3, was sold, and appears to have passed into private hands. I have not been able to trace it, but it was stated at the time of the sale that the value of the benefices was about one-third more than that given in 1291. The part relating to the Hundred of Scarsdale, will be found in the copy amongst the Cottonian MSS., under Tiberius C.X., folio 259b., and on page 246 of the Record Commissioners' publication. I prefer to give the reference here, once for all, so as to save all needless repetitions in the foot notes; and the same remark is applicable to the other documents now under consideration.

The Taxation of Pope Nicholas held good, and all the taxes from the benefices, as well to our Kings as to the Popes, were regulated by it until the twenty-seventh year of Henry VIII., when a new survey was completed. This took place on the eve of the Reformation, when the first-fruits and tenths ceased to be forwarded to Rome, and were transferred to the public exchequer of the nation. This transference held good, except for a short period during the reign of Philip and Mary; in 1703 the receipts were appropriated, under the title of Queen Anne's Bounty, to the augmentation of the smaller livings. The original returns used to lie at the old First Fruits Office, but are now with the rest of the Public Records in Fetter Lane. These returns were published in detail by the Record Commission, in six large folio volumes. They contain so many interesting particulars that no excuse is necessary for having quoted them in full. The entries will be found in the text itself, under the different churches; with the exception of those preceding Chesterfield, which are given in the Appendix. It should be recollected by those consulting the *Valor Ecclesiasticus*, that in the case of a vicarage, further details relative to the rectory will probably be found under the particular monastery to which the greater tithes had been appropriated.

The following is the introductory paragraph from the *Valor*

relative to the Deanery of Chesterfield, with the names of the Commissioners for that district :—

“DECANATUS DE CHESTREFELDE.

“Coventre et Lichfeld Dioc' in Com' Derby et in Archidiaconatu Derby predicto.

Veri Anni distincti pleni ac clari Valores omnium Monesteriorum Dignitatum Rectoriarum Vicariorum Cantariorum ac aliarum promotionum Spiritualium ibidem, una cum earum deductionibus per Statutum inde editum et provisum allocatis, ut plenius patet per billas sive scripta incumbentium per sacramentum eorundem coram nobis Godfrido Foliambe Milite, Francisco Cokayn, Johanne Leeke, et Edwardo Eyre, armigeris, ac domini Regis ibidem Commissionariis exhibita apud Brampton vicesimo die mensis Maii anno regni domini Regis Henrici Octavi Fidei Defensoris Domini Hibernie et in terra Supremi Capituli Anglicane Ecclesie vicesimo septimo.”

The Deanery of Chesterfield corresponds almost exactly in area with the Hundred of Scarsdale; in fact it was termed in 1291, “Decanatus Scarvesdale.” The only extracts given in these pages from the *Valor*, which are not taken from the Deanery of Chesterfield, are those relating to the Chapelries of Detbick and Lea, which are there entered under the Deanery of Ashbourne.

About ten years after the completion of this last Survey, Henry VIII. decided on appropriating the revenues belonging to Colleges and Chantries. As a preliminary measure to their sale, he appointed a Commission, in the 37th year of his reign, to re-value this property, and to take an inventory of the chattels. The particular heads under which the Commissioners had to classify their returns, are specified in the Appendix to the Chapelry of Dethick. The whole subject of the suppression of the Chantries, as conceived in the reign of Henry VIII. and finally carried out in the reign of Edward VI., is most ably and exhaustively dealt with, in the introduction to the volumes of the Cheetham Society which treat of the Lancashire Chantries. The reports, or “Certificates,” furnished by Henry VIII.’s Commission with respect to the different chantries, are preserved at the Public Record Office, and consist of rolls of parchment with the answers arranged in eight parallel columns. Roll No. 13 includes the counties of Nottinghamshire and Derbyshire; that portion relating to Derbyshire occupies seven large skins written on both sides. The initial clause of this roll, giving the names of the Commissioners for these Counties, is as follows :—
“The Certificate off Sir John Markeham, Knighte, William Cowper, Nicholas Powtrell Esquyers, and John Wyseman, Gentil-

man, Comysshioners of our Souvereygn Lorde the Kynge in the Counties beforesaid of and for the survey of all Chauntries, Hospitalles, Collegies, Free Chapelles, Fraternities, Brotherheds, Guyldes, and salaries of stipendarie prists within the said Counties accordyng to Certeyn Articles herunder written by the vertue of the Kings Maiesties Comysshion to them directed, dated the xiiij day of the monythe of Februarye in the xxxvij yere of the Reygn of our said moste dradde souvereygn Lord Henrye the viij of the grace of God of Ynglonde Fraunce and Yrelonde Kinge Defendor of the faithe and in erthe under God of the Church of Englonde and Irelonde the Supreme hede, As hereafter more playnelye apperithe."

There is also a second "Roll," or rather paper book, No. 14, which is merely an abstract of the previous one. It contains, however, most of the important points of the original, and is the one from which the Rev. Mackenzie Walcott supplied a list of the Derbyshire Chantries to the *Reliquary* (No. 41, October, 1870). I have, for the sake of brevity, made use for the most part of the condensed roll, but have not unfrequently quoted from the fuller record, both in the text and the notes, and have also given more than one transcript at length from Roll No. 13 in the Appendix, so that an idea may be formed as to the amount of information they respectively contain. There are also manuscript volumes containing "Particulars for the sale of Colledges and Chantries," from which an additional item may occasionally be gleaned, and the same Office contains the Inventories of Church Goods taken in the reign of Edward VI; but nothing more need here be said of the Inventories, as none of those relating to the churches of East Derbyshire appear to have been preserved.

The Library of Lambeth Palace contains a most interesting series of ecclesiastical documents of the time of the Commonwealth. In pursuance of various Ordinances of the Parliament, a complete survey of the possessions of Bishops, of Deans and Chapters, and of all benefices, was made in 1650 by specially appointed Commissioners. The original surveys were transmitted to the Trustees nominated for the management of this property, who held their meetings at a house in Broad Street, in the City, where these documents remained until after the

Restoration. On the 13th May, 1662, these Surveys were handed over to the Archbishop of Canterbury, "who is desired to take care for the preservation thereof, and to dispose of the same to the respective Bishops, Deans, and Chapters, who are therein concerned, if he shall think fit." Some of the returns, in accordance with this order, were dispatched to the Sees of which they respectively treated, but the great bulk of them have remained at Lambeth Palace to the present day, where they are bound up in twenty-one large folio volumes, numbered in the catalogue of MSS. from 902 to 922. The whole of the Derbyshire Survey is here, and is contained in the sixth of these volumes. That part relating to the Hundred of Scarsdale extends from page 450 to 477.

The following preliminary note to this portion of the Survey gives the names of the Commissioners and Jury for the Hundred; the details of each benefice, including the character of the clergyman, as it appeared in the eyes of the Roundheads, are given under each of the churches.

"The Inquisition was taken at Chesterfield on the 14th of June, 1650, before the following Commissioners:—Thomas Saunders, Lyonell Fanshaw, Francis Revell, William Wolley, Edward Manlove, Nathaniel Barton, William Bothe, John Spate-man, Hugh Bateman, and Robert Hoghe. A jury of thirteen 'good and lawfull men of the Hundred of Scarsdale' were sworn to make the returns, viz., William Newton, Godfrey Watkinson, John Bunting, Richard Hodgkinson, Robert Bowman, William Blythe, John Richardson, George Stubbins, Godfrey Stubbins, Robert Ross, Thomas Curtiss, John Clay, and Thomas Ludlam."

County historians, as well as ecclesiologists, appear for the most part to have overlooked these surveys; though occasional extracts have been taken from a much abbreviated and inaccurate summary, based on these documents, which forms No. 459 of the Lansdowne MSS. in the British Museum. The Lambeth Library also contains many of the original presentations to benefices made during the Commonwealth (MSS. 944—947); two of these relating to the Hundred of Scarsdale—Shirland and Whitwell—are quoted in this volume. It is singular that comparatively so little use is made of this fine library and its unique collection of manuscripts, especially as it is now open to the

public on three days in the week. I am glad of this opportunity of acknowledging my indebtedness to Mr. S. W. Kershaw, M.A., the courteous librarian.

In that grandest of all literary storehouses, the British Museum, there is an abundance of unpublished material relative to this county. In addition to the information scattered up and down through the Cottonian, Lansdowne, and Harleian Collections, there are also several minor collections, treating more specifically of the county of Derby, and which are all included in the very wide class of "Additional MSS."

My object in this introduction, as I have already stated, being to enable others readily to follow up the subject if so disposed, I will very briefly refer to the volumes containing information with respect to the churches. It is the more important to do so, as none of the smaller collections, except the Wolley, are indexed; or there might even be a tedious search through the catalogues for the collection itself. The large collection, formed by Mr. Adam Wolley, of Matlock, for a projected county history, at the close of last century, and during the early years of the present one, is comprised in over fifty volumes, from 6666 to 6718 of the Add. MSS. These volumes, bequeathed in 1828, are only indexed after an imperfect fashion; those containing the most information respecting the churches are 6666 to 6675 inclusive, and 6701, which is the volume of church notes taken by Mr. Reynolds, of Plaistow, about the year 1750.

The Rev. Alfred Suckling took some notes of a few Derbyshire churches, with the arms blazoned in colours, and other accurate sketches, in the summer of 1823; these will be found in Add. MSS. 18,478, and 18,479.

The Collectanea Hunteriana, of the historian of Hallamshire, purchased by the British Museum, in 1862, comprise many volumes, but those connected with this subject are numbered Add. MSS. 24,447; 24,460; and 24,466.

Mr. Samuel Mitchell, of Sheffield, who issued a prospectus, in 1855, of a History of the Hundreds of High Peak and Scarsdale, but who died, in 1869, without accomplishing his object, bequeathed his collections to the British Museum; a good deal of condensed information, chiefly relating to the churches of the

High Peak, will be found in Add. MSS. 28,111, and there are some most useful pedigrees in 28,113.

The whole of the manuscript collections, upon which the Messrs. Lysons based their *Magna Britannia*, are also in the Museum. Some of the volumes consist entirely of correspondence, addressed to them by the clergy and others from the different parishes, those relating to Derbyshire being numbered Add. MSS. 9423—9425. No. 9448 will also be found to be worth consulting, as Messrs. Lysons did not avail themselves in their printed works of all the material that they had gathered together. No. 9463 possesses special interest, as it consists entirely of Derbyshire church notes, with frequent pencil sketches of architectural details.

This vast horde of MSS. also contains some of the earliest, as well as the latest, information of value to the ecclesiologist. Amongst the former, may be mentioned various copies of the ancient Monastic Chartularies, which I have in all available cases consulted, whenever they bore upon the churches under consideration; these are chiefly to be found in the Cottonian Library. (There is an alphabetical list of the Chartularies in Add. MSS. 5161, as well as a more exhaustive one in the first two volumes of Nichols' *Collectanea*.) Of the latter, the interesting collection of original Briefs, from 1754 down to their abolition, in 1828, should not be forgotten. This collection was presented to the Museum, in 1829, by Mr. J. Stevenson Salt, and contains many particulars relative to the rebuilding of Derbyshire churches, but a more complete list will be found amongst the Derbyshire County records now in process of arrangement.

The Harleian MSS. abound in Heraldic Visitations. The Visitations of Derbyshire, in 1569 and 1612, contain numerous church notes, and different copies of them will be found under Harl. MSS. 1,093, 1,486, 1,537, 5,809, and 6,829; but the fullest church notes are contained in number 6,592. This volume is Wyrley's copy of Flower's Visitation of 1569, with additions taken by himself, in 1592; and all that relates to the churches of the Hundred of Scarsdale is given verbatim in the following pages. No small trouble has been taken to identify the various coats of arms mentioned in the different Visitations, and to account for their former presence in their respective church windows.

The mention of the Visitations brings me to the College of Arms; and I would here wish to acknowledge the rare privilege accorded to me, of thoroughly examining Dr. Pegge's Collections, and the Church Notes of Francis Bassano. Lysons makes a few quotations from the latter, but, with that exception, his notes (taken about 1710 and treating of almost every church in the county) have not in any way been hitherto made public. The collections of that excellent Derbyshire antiquary, Dr. Samuel Pegge, are comprised in eight folio volumes of very closely written manuscript. These volumes, too, have been but very sparsely consulted up to the present time, though a brief analysis of the contents of each volume was given in the third volume of Nichols' *Collectanea*. The first four volumes contain parochial history, alphabetically arranged, the fifth, parochial miscellanies, the sixth, Derbyshire biography and pedigrees, and the seventh and eighth, miscellaneous papers, chiefly relating to the same county. These have all been gone carefully through, page by page, and I believe that nothing of importance, relating to the fabric or history of the churches, has escaped me.

The multitudinous collections of the diligent Dodsworth, in the Bodleian Library at Oxford, are in a great measure derived from the National Records; and, now that the originals are so easily accessible to the public, these compilations are, to no small extent, superseded. Moreover, Mr. Samuel Mitchell collected the cream of them, so far as Derbyshire is concerned, and Mr. Henry Kirke published in the *Reliquary*, for April, 1872, all the Church Notes of this county, with but few exceptions, that can be thence gleaned. The Ashmolean MSS. contain various Heraldic Visitations, amongst others, Flower's Visitation of Derbyshire in 1569, which is numbered 793, but this is the same as in the Harleian MSS. The most interesting feature of this collection, in connection with our subject, is number 854, which contains the Church Notes of Elias Ashmole, taken in Derbyshire, in 1662. He only visited two churches mentioned in these pages, Chesterfield and Staveley, but there is much in connection with the churches of other parts of the county. I had the pleasure of a leisurely inspection of these latter notes at the house of Mr. John Joseph Briggs, of King's Newton, who possesses a manuscript copy. This gentleman, who so generously placed his library at my

service, will perhaps pardon me for congratulating him on the possession of so unique a series of local literature. Not only does Mr. Briggs possess a copy of Elias Ashmole's Visitation, but also of Philip Kinder's quaint outline sketch of Derbyshire history, from the same library, and of William Wolley's History, completed in 1712, the original of which is at the College of Arms. And no other word than magnificent can do justice to the various volumes, rich in original sketches of the greatest fidelity, gorgeous in binding, and brilliant with the illuminator's art, which treat of the abbeys, castles, crosses, but more especially of the monuments of Derbyshire.

Had these pages aimed at an exhaustive treatment of the subject, it would have been well to comply with the suggestions that reached us from more than one quarter, of including the detailed description of every monument within the churches, down to the present time. But the great addition that would thus be made to the size of the volumes, and consequent increase in their price, precluded my taking this into consideration, even if there had been no other objection; for I found, after careful calculation, that a simple transcript of all the interior monumental inscriptions of the churches of Scarsdale would in itself cover more than 500 pages of the size of the present volume. It was necessary to draw the line at some definite point, and I have drawn it at that epoch, nearly corresponding with the conclusion of Henry VIII.'s reign, when the Renaissance style commenced. But there is no rigid adherence to this rule when anything specially remarkable in a later monument seems to demand comment or description. I have also made an exception in every case with monuments that have disappeared or have been defaced. All information with respect to such monuments, of whatever date, which can be gleaned from competent sources, is here included.

It has been with no little diffidence that I have treated of the Architectural Periods, as displayed in the construction of the respective churches, for there is considerable difference of opinion, even amongst the most competent ecclesiologists, with respect to the different epochs of "transition," when the styles are wont to overlap one another. I think, however, that it will be found that I have not expressed myself with too great confidence, in

assigning dates to any details of doubtful chronology ; if I have erred, it has not been for lack of consulting the best authorities, such as Rickman, Bloxam, Willis, Pugin, Parker, Brandon, Fergusson, and Sharpe, nor for lack of a wide-spread personal knowledge of our parish churches in different parts of England, which is of far more value than the closest study of books or engravings. As it is hoped that this volume and its successors will be books of popular reference in the county, I have confined myself to the simple and generally known divisions of English architecture, originally adopted by Mr. Rickman, viz., (1) the Saxon, from 800 to 1066 ; (2) the Norman, from 1066 to 1145 ; (3) the Early English, from 1145 to 1272 ; (4) the Decorated, from 1272 to 1377 ; and (5) the Perpendicular, from 1377 to 1509. These divisions are generally accepted as sufficing for popular purposes ; but of the more detailed and technical divisions of later writers, there are none so correct in nomenclature, and so accurate in the separation of style, as the seven periods of Mr. Edmund Sharpe. The first and second of his periods are the same as given above ; but the third is styled the Transitional, from 1145 to 1190 ; the fourth the Lancet, from 1190 to 1245 ; the fifth the Geometrical, from 1245 to 1315 ; the sixth the Curvilinear, from 1315 to 1360 ; and the seventh the Rectilinear, from 1360 to 1550. It is much to be wished that our various archæological and architectural societies could come to some understanding by which the use of such terms as "Decorated" and "Perpendicular" might be abandoned for a more expressive and accurate nomenclature ; but, until this is done, it is not to be expected that they will be forsaken in a work like the present. The same reason that has caused me to retain these terms, has also induced me to give a brief glossary of some of the technical expressions used in these pages, which are as few and as simple as necessity would admit.

Owing to the profusion of proper names, and the frequent use of old-fashioned orthography, a volume like this is peculiarly liable to errors, attributable to either author or printer ; but I had hoped, by care, to avoid the necessity of any list of errata, and to have contented myself with reproducing the following couplet, addressed to the reader, which I found the other day in a work just two centuries old :—

"This pen hath had its faults, the Printer, too ;
All men whilst here do erre, and so may you."

But indisposition of long continuance caused the correction of proofs to be more than once interrupted, and necessitated much of it being accomplished when away from home and from all books of reference. This must be my apology for the length of both *Addenda et Corrigenda*.

It is mournful to think that several of those to whom I was under obligations in the production of these pages are now no more. Of these may be mentioned the Rev. George Antrobus, vicar of Beighton, who was specially interested in the account of his own and adjacent churches; and that eminent genealogist, Mr. William Swift, of Sheffield, who was not more distinguished for the accuracy of his knowledge, than for his generosity in transmitting it to others engaged in similar pursuits.

I have acknowledged my indebtedness for specific pieces of information to various ladies and gentlemen in the notes to the text, but I desire here to thank the clergy generally for the promptness and courtesy with which they have responded (with a single exception) to my inquiries for information with regard to their respective churches. My thanks are also specially due to Mr. S. Rollinson, architect, of Chesterfield, who has so successfully carried out the careful restoration of several of the Scarsdale churches; and to Mr. Llewellynn Jewitt, F.S.A., the editor of that invaluable shrine of the treasures of the past, the *Reliquary*.

With respect to the illustrations, I wish, in the first place, to state that it is owing to the kindness of Mr. Jewitt, in lending several of the cuts from his admirable series of papers on the Church Bells of Derbyshire (now appearing in the *Reliquary*), that I am able to present my readers with a plate containing several of the most striking bell-founders' marks to be found on the Scarsdale bells. The remainder of the illustrations are all originals. The thirteen heliotypes are from plates by that well-known photographer, Mr. Keene, of Derby, specially taken for this work; and my thanks are due to my brother-in-law, Captain W. de W. Abney, R.E., a director of the Heliotype Company, for the trouble he has taken in connection with their reproduction. The rest of the plates have been produced by Messrs. Bemrose and Sons' process of Fac-simile Printing, from drawings by Mr. Bailey and others, a process which seems peculiarly suited for the illustration of architectural details. With such an abundance

of delicate and beautiful illustrations of mediæval architecture, as is afforded by the Scarsdale churches, it was a difficult and invidious task to select those objects most worthy of reproduction ; but I would fain hope that the number, as well as the quality of the plates, will prove satisfactory, especially when the price of the volume is taken into consideration.

The time has happily long since gone by when any apology was expected for writing on antiquarian subjects. In fact only those who are prepared to attack the whole science of history, can afford to sneer at the most painstaking researches in even the humblest of her bye-paths. For what is even national history but an aggregate of small details ? And who can deny an important place in our national history to the churches of our once common faith ? Critics may very possibly detect in these pages errors of omission or commission, which have escaped my attention, and I shall be only too glad to have all such mistakes pointed out either publicly or privately. But it is only those occupied in similar studies who can form a just idea of the time and trouble that is requisite for an investigation of this description, and I am confident that they will not deny me the satisfaction of admitting the thoroughness of my efforts to gain veracious information. Yet it would be idle to pretend that this expenditure of time has been of the nature of a task. It has, on the contrary, been an enjoyable relaxation from other pursuits, and the writing of the last word of this volume would cause me a pang of regret if it were not that I am already engaged in the succeeding portions of the work. A writer of last century truly remarks, "there is an exquisite pleasure in rescuing the memory of past days from the dust scattered over it by time, of which none but those engaged in the pursuits can have any idea."

J. CHARLES COX.

Hazelwood, November, 1875.

The

Hundred of Scarsdale.

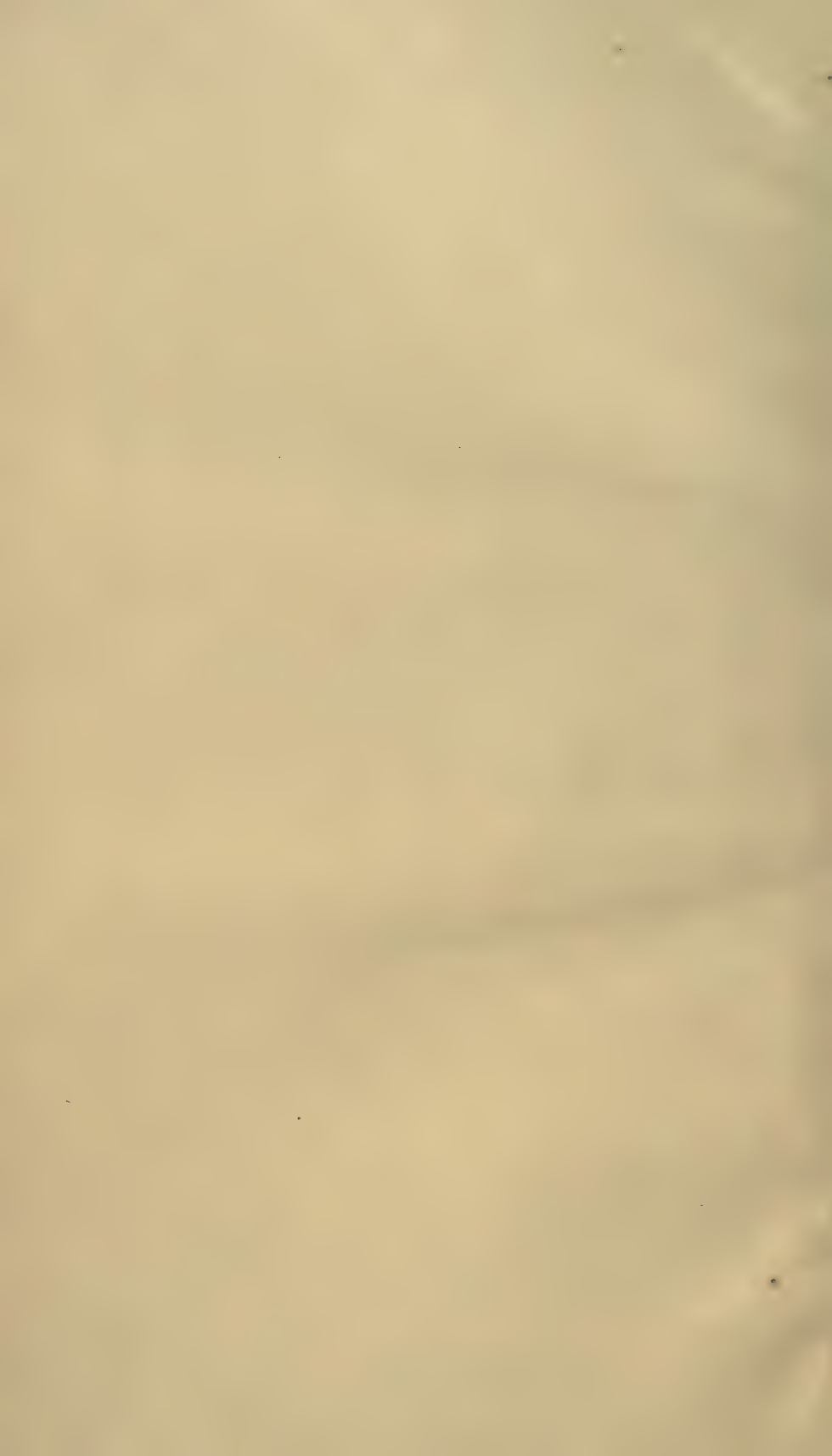
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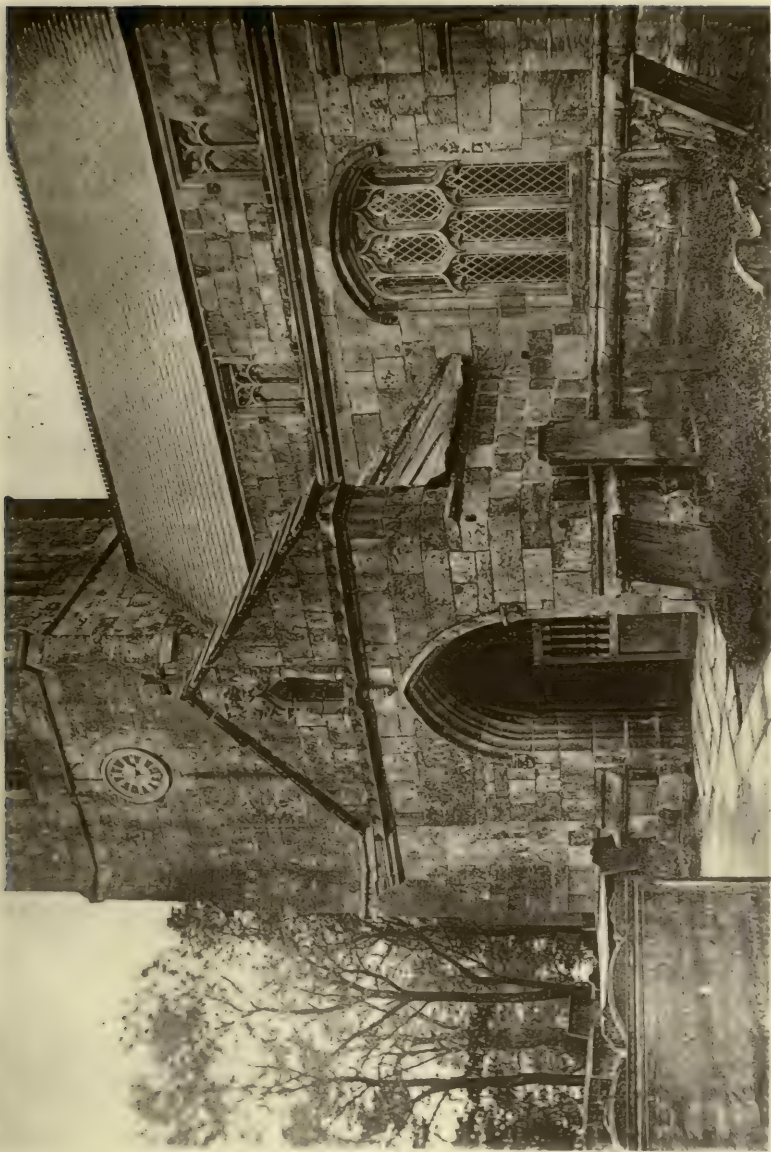
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Alfredon.

Biddings.



HELIOTYPE.

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Alfreton.

HE earliest mention of Alfreton is in the charter of endowment of Burton Abbey by Wulfric Spott, in the year 1002, when the manor, or a portion of it, was bestowed upon that monastery.* But at the time of the Domesday Survey, which appears from internal evidence to have not been completed in Derbyshire till 1087, the lands at Alfreton had reverted into lay hands, and were held by Ingram under Roger de Busli. The Domesday Book contains no reference to a church at Alfreton, and the first notice of one occurs at the endowment of Beauchief Abbey in the reign of Henry II.† This Abbey was founded, between the years 1172 and 1176, by Robert Fitz Ranulph, who was lord of Alfreton and Norton. He gave to the Abbey the churches of Alfreton and Norton, in Derbyshire, Edwalton§ in Nottinghamshire, and Wimeswold in Leicestershire. Robert Fitz Ranulph was immediately descended from Ingram, and his descendants subsequently adopted the name of their principal manor of Alfreton. We cannot discover any details of the church, as it now exists, that would connect it with the early Norman era, or that could be assigned to an earlier date than the latter end of the twelfth century, and we may therefore fairly assume that Robert Fitz Ranulph was himself the founder of the church that he bestowed on the Premonstratensian Canons of Beauchief.

The church, which is dedicated to St. Martin, consists of a nave, side aisles, south porch, western tower, and chancel, with a vestry on the north side. Seven years ago it underwent a considerable restoration and enlargement, but two engravings, now before us,

* Thorpe's *Diplomatarium Anglicum Ævi Saxonici*, pp. 543—9.

† The Chartulary of Beauchief Abbey was in the possession of Richard Davies, of Lanerch, Denbighshire, in 1790. There is a copy of it amongst Pegge's MS. Collections, vol. 7, pp. 89—180.

§ "Edwaldeston" or "Edwaldyston," as it is written in the charters, has been translated by Lysons, Glover, &c., into Elvaston, in Derbyshire; but there seems no doubt that Edwalton, in Nottinghamshire, is the correct rendering, more especially as the church of Elvaston belonged to the priory of Shelford.

enable us to form a cursory judgment of its appearance prior to the alterations. One of these is from the *Gentleman's Magazine* for 1785, and the other is a woodcut in Glover's *History of Derbyshire*, published in 1833. Both of these give a south-east view of the church, though under the former, by a strange perversity of the printer, is "Alfreton, N.E." At the time of the restoration the north aisle was entirely rebuilt and considerably widened; an extra bay was added to the east end of the nave and to both the side aisles; and the chancel, in order to retain its former size, was extended to a corresponding distance. The roof of the nave was also raised to a high pitch, having formerly been almost flat. Some of the old tie-beams were removed to Nottingham, and have been utilized in constructing the entrance to the Children's Hospital in that town. The engravings show that there was formerly an entrance to the south aisle, at the east end, at the top of a flight of steps, leading, we suppose, to a loft or gallery.

On entering the church, it appears that one of the oldest portions is the archway from the nave into the tower. It is a high, narrow archway, of the style technically termed "stilted," i.e., the centre, or point from which the curve of the arch is struck, is above the line of the impost or capitals, and the mouldings between these two levels are continued vertically. Stilted arches are of unfrequent occurrence, and are usually met with at the end of the Norman style or beginning of the Early English. This pointed archway, from the mouldings of its capitals, may certainly be attributed to the Early English period, but quite at the commencement of that style. The moulding of the south capital shows the nail-head ornament, whilst that on the north side has the same, but under it the addition of a well-defined cable-pattern moulding. The old chancel arch had, we were told, some traces of Early English work about it, but the only other memorial of that period now apparent is the head of a sepulchral cross, found under the pavement of the chancel during the alterations, and which now occupies a conspicuous position in the external wall below the east window of the chancel. It is the upper portion of an incised slab or coffin lid, and the device consists of a floriated cross within a circle, the cross being thrown into relief by cutting away the remaining part of the stone within the circle. A precisely similar pattern to this one may be found amongst the Bakewell slabs, and also at more than one church in the county of Nottingham. It belongs to the commencement of

the thirteenth century, or to the end of the twelfth. This stone may very possibly have marked the last resting place of the first interment within the church of Alfreton, perhaps of its first priest, as only priests or founders found sepulture in the chancel.

Of the Decorated period, the arches separating the nave from the side aisles afford evidence. These are now five in number on each side, but the easternmost ones were added in 1868, when the chancel was put back in order to afford additional accommodation. It was at the same time found necessary to take down the archways and columns between the nave and the north aisle, but they were restored exactly as before, and the half column or pilaster at the west end was not disturbed. The columns are circular, supported on octagon bases, and having plainly moulded capitals, below which they are encircled with a single fillet. Their approximate date seems to be about 1320. The columns on the south side are octagon, and both the bases and capitals are of similar construction; probably they are some thirty years later than those on the other side.

The south doorway, which is of a plain character, having no shafts in the jambs but the moulding of the arch continued down to the plinth, also belongs to the Decorated period. The outer doorway of the porch is of a similar style, but surmounted with a dripstone terminating in two quaintly carved human heads. Above the doorway is a boldly projecting moulding or cornice, which closely resembles in its details some of the work on the spire of Bonsall church. On the under side of this cornice are four-leaved flowers and foliage, whilst on the upper margin are a number of small escutcheons. Above this again is a somewhat elaborately ornamented niche for the patron saint, now tenantless, adorned with a crocketed canopy and finials. On each side of it is another small shield cut in the centre of a quatrefoil panel. The interior of the porch still shows the old oak timbers of the roof.

The tower is a fair specimen of early Perpendicular work. The doorway below the west window, with its dripstone and terminals, might, if taken by itself, be ascribed to the preceding style, and the fine tracery of the bell-chamber windows partakes of the Decorated period. But the buttresses, west window, embattled parapet with its four crocketed pinnacles, and general appearance point distinctly to the later style. It was probably constructed about the commencement of the fifteenth century.

The windows of the south aisle afford specimens of the inelegant tracery occasionally produced by the architects of the Perpendicular period. They are all three-light windows in obtusely-pointed archways, and, with the exception of one inserted when the church was lengthened, remain as they were originally designed. It is evident from the old engravings that the east window of the chancel was formerly filled with Perpendicular tracery. This window was renewed about twenty years prior to the general restoration, and it has now been moved to occupy the position of west window to the north aisle. The original dripstone with its battered terminals still surmounts it in its new position. This north aisle, as has been before remarked, was pulled down during the alterations. It was of good solid masonry, but with square-headed windows, and was generally supposed to have been rebuilt at the time of the building of the new hall, which closely adjoins the churchyard. We do not know the precise date of the building of the hall, but Mr. Reynolds, to whose notes we shall presently refer, writing in 1758, says:—"The old hall stood in a direct line betwixt the present one and the church, at about the middle distance. It was most of it pulled down and the present one begun building before I can remember, but the new hall was finished and the old one quite demolished within my memory." Amongst the masonry of the north aisle were found fragments of the former windows sufficient to prove that it had previously been lighted in a similar style to the aisle on the opposite side. The square-top clerestory windows, now five in number on each side and filled with neat tracery, appear quite plain in the old engravings. This was generally the fate with clerestory windows of the Perpendicular period during the era of "Churchwarden" improvements, but it is not easy to conjecture why there was this special enmity to tracery in the upper windows.

A good example of Perpendicular work is afforded by the vestry on the north side of the chancel. It is entered by a doorway from the chancel, and its inner area is about fourteen feet by nine. It is lighted by two small windows—one of two lights at the east end, and one of a single light with a cinquefoil head just opposite the door. It appears that this window was not formerly glazed, or if so it was further protected by a shutter, for strong iron hinges and an iron staple yet remain fixed in the wall. The small windows sometimes found in chancels and vestries, that were formerly closed with shutters, have given rise to no little archæological

bickering and dispute, a subject into which we shall not on this occasion enter. The roof of this vestry is worthy of note, as it is arched with stone and rubble work. The ribs of the two transverse stone arches are plainly shown, but the intervening rubble work has unfortunately been concealed with plaster. When the white-wash was being cleared from the walls at the time of the restoration, and sound stone substituted for that which was decayed, a small recess was found in the west wall of the vestry completely built up. It contained a large key and some small fragments of rusted iron. The key is now preserved at the vicarage, and though of some age does not appear to be of pre-reformation date. The placing of a key in such a locality can scarcely be accounted for, except by the supposition that it was the mischievous trick of a mason employed in some former repairs. The east end of the vestry was formerly flush with the end of the chancel, though the latter is now carried on some distance beyond. It was found necessary in the alterations of 1868 to take down all the chancel, except that portion of the north wall that formed one side of the vestry. A moment's inspection shows that the vestry was built at a date subsequent to this chancel wall, for it has a string-course running along the side of the wall about three feet from the ground inside the vestry, which proves that it was originally an exterior wall against which the vestry had been built. The moulding of this string-course proves that it was erected prior to the Perpendicular period.

Against this piece of the old wall, inside the chancel, is fixed the one memorial of this church that calls for special notice in these "Notes." But before describing it, it would be well here to introduce the notes on Alfretton Church that were taken by Mr. J. Reynolds, of Plaistow, near Crich, on the 16th May, 1758. These notes have not been before printed, and are here reproduced from the original MS. in the British Museum. He tells us that at that time the roof was covered with lead, except the chancel, which was slated. There were three bells, but a note inserted in the year 1781 says "now five." In the north-east corner was a chantry, founded by the Lords of the Manor and dedicated to St. Mary, the revenues of which at its suppression in the time of Edward VI. were £5 0s. 8d. "The rails and ceiling separating this chantry from the church are yet standing quite intire, there is also a hole through the wall which affords a prospect of the altar in the chancel out of this chantry. The pavement of the said chantry is of common pavers

and only one monument against the East wall with this inscription in gilt letters on a bluish kind of a table now scarcely legible. 'Hic jacet corpus Antonii Morewood generosi, qui omisit spiritum, &c., 9 June, 1636;' above escutcheon of two coats quarterly, Morewood and Stafford. Opposite this chantry in south-east corner seems to have been another, the rails and ceilings whereof are now whole, but as to what it has really been tradition is silent. No vestige of monument here, but filled with pews like the rest of the church. At the upper end of the middle alley is a Brass plate, *frequente pede trita*, affixed upon an Alabaſter paver with an inscription in round hand, all that is legible being:—'Exuviæ Joh. Oldfield Evang. Min 1682 æt. 55.' He was a dissenting Minister. He lived in the town and was an excellent Gramarian, skilled in the Greek tongue, as I've been told by several ancient persons when I was a boy.* At the lower end of the middle alley a large paver of common stone with marginal inscriptions in very ancient characters of a pretty large size, but so worn, dirty, and bad light, that no whole word could be read. The Reverend Mr. Cornelius Horne, then Vicar of Alfreton, when I took this account, who accompanied me, said he'd get the stone cleansed from the dirt, and then we would take another view, but this has not yet happened. There is but one monument in the chancel, an old defaced chest tomb in the north-east corner within the Communion rails, and joining to the walls, having four escutcheons, one at west, and three on south, but quite smooth and no charges, the charges I suppose having only been painted. Over the said tomb

*As Mr. John Oldfield was a man of prominence amongst the ministers ejected at the Restoration, a word or two respecting him will not be out of place. He was born near Chesterfield, and educated at Bromfield School. He had great reputation as a scholar "both in the tongues and in mathematics." The living that he held in this county, and from which he was ejected in 1662, was the small one of Carsington, then worth £70 a year, but though pressed to accept Tamworth and other valuable preferments, he was persuaded to remain in Derbyshire from the attachment of his congregation. Calamy says of him:—"This good man had many removes after he was ejected, but God told his wanderings, and he had songs in the houses of his pilgrimage." He was one of great moderation; which he thought himself obliged to testify by going sometimes to church. And yet he was many ways a sufferer for his Nonconformity. He for sometime preached once a fortnight at Rodenuke, where a meeting being discovered by two informers, they swore against him upon presumption that he was the preacher, though as it fell out, it was not his day. However he was prosecuted with much eagerness. Whereupon Esquire Spademan (a worthy gentleman who was owner of the house where the meeting was) and Mr. Oldfield made their appeal, and gave so clear proof of his being ten miles distant at the time he was sworn to, that he was cleared: and the informers being afterwards prosecuted, were found perjured. Upon which one of them ran away, and the other stood in the pillory at Derby, with this inscription affixed, *a base perjured informer*. He spent the latter part of his life at Alfreton, from whence he took many weary steps to serve his Master, and was very useful in that neighbourhood; but at last was forced by his infirmities to cease from his labours, and departed to his everlasting rest, June 5, 1682. Ætat. 55."—(Calamy's *Ejected Ministers*, vol. 2, p. 172.) Mr. Oldfield was the author of several theological publications. Readers of Mrs. Gaskell's inimitable novel, *North and South*, will recollect the quotation from Oldfield's eloquent address on his ejection.

is a brass plate (the inscription we give below), and above this is a brass escutcheon, two coats impaled, 1st, *Azure*, a chief indented, *Or*, Ormond; 2nd *Azure*, two chevrons, *Or*, Chaworth. Beneath appear vestiges of three escutcheons, formerly fastened there."* He further adds, in conclusion, that there is no painted glass nor arms in any of the windows.

This church was also visited by Francis Bassano, some fifty years earlier, and he, too, describes the "raised stone monument four feet high" on the north side of the chancel. He further notes in the body of the church a flat stone in bad characters—"Orate pro anima Johis Cotes qui obiit quinto die mensis Novembris. A.D. mccccxlvii." This is probably the tomb that Mr. Reynolds failed to decipher.

From these accounts we are able to judge as to the amount of damage that has been done to the interior of the church during the past hundred years. The chest tomb in the north-east corner of the chancel has utterly disappeared, nor do there appear to be any traces of the tomb of the Dissenting minister, or of the "large grave with very ancient characters" that Mr. Reynolds unfortunately failed to decypher. The "railings," or probably screen work, that separated the chantries from the rest of the church are now no more, nor could we hear of any recollection of their existence. The destructive tendencies of the church improvers of the last century, did far more damage to our parish churches than was effected by the troopers of the Commonwealth. The saw of the village carpenter and the pot of the whitewasher, under the direction of the petty parochial authorities who dearly loved to find jobs for their relatives, have, in the time of peace, brought about a considerable share of that disfigurement of ecclesiastical buildings, which the popular mind of the present day always attributes to the civil wars, if not to the very arm of Cromwell himself.

The chantry at the end of the north aisle is thus described in the Chantry Roll:—"The Chauntrye of our Ladye of Alfreton founded by lords of the manor who ben patrons. ' vij*l*. viij*s*. viij*d*. clere vij*l*. xiiij*s*. besyds xiiij*s*. for the fyndynge of a lampe yerlie; ijs. viij*d*. for fyndynge of a taper; xliij*s*. for lands given by Jo. Ormonde for iiij^{xx}xix yeres for fyndynge of a lampe brennynghe nighte and daye before the hyghe alter, and to kepe his obitt, by

*Add. MSS., 6701. This is a thin folio volume amongst the Wolley MSS., containing Mr. Reynolds' notes on the following churches:—Staveley, Alfreton, South Winfield, Crich, Chapel-en-le-Frith, Dronfield, Spondon, Elvaston, Darley, Norton, Chesterfield, Edensor, and Beeley.

will dated j Oct. A.D. M^odij^o. Rob. White Chantry preste. It hath a mancyon prised att viijs. by yere. Stock lxs. vijd."

We cannot learn that there was any trace left of this chantry at the end of the north aisle, even before the recent restoration, except that what was then the most eastern pillar of that side of the nave, was enlarged by a kind of additional half pillar built against it, upon which were some remains of painting. This has now been cleared away. Nor was any "hole" or hagioscope for viewing the altar then observed. The monument to Anthony Morewood, noticed by Mr. Reynolds, still exists, and there are others of a more recent date to the same family at the end of the same aisle. The Chantry Roll does not mention the existence of any second chantry at Alfreton Church. But this does not of necessity prove that there was only one, for the enumeration of chantries in the time of Edward VI. only mentioned those which had then any existing endowments. Older established ones, whose endowments had expired or been lost, were not taken into account. But however this may have been, there was undoubtedly a side altar at the end of the south aisle; for during the alterations the remains of a piscina were found, under what was then the window nearest the east, in the south wall of that aisle. This piscina had been cut off level with the wall to make way for pews, and was far too much mutilated for restoration. The screens that separated these chantries from the church had quite disappeared, as we have already remarked; but, when removing the old pews, a portion of old oak carving was found at the west end of the nave, which has clearly at one time formed part of a screen, perhaps one of these chapels. It is a good specimen of early Perpendicular work, and there is just enough remaining to allow us to form a judgment of the care that had been bestowed upon the carving of the tracery. This fragment is now preserved at the Vicarage.

Let us now return to the chancel, to the Ormond-Chaworth monument. It consists of a large slab of gritstone built into the north wall, across the centre of which is fastened an oblong plate of brass bearing the inscription. Above it is the escutcheon, still existing as described by Reynolds, on which are impaled the arms of Ormond and Chaworth, or rather of Alfreton adopted by Chaworth. Above this again are the matrices or indentations that show that there were formerly two kneeling figures with scrolls proceeding from their mouths, and between them another plate of metal, perhaps a sacred emblem, such as that of the Trinity, which

is not unfrequent on brasses of this date. Below the inscription there are also other matrices of three escutcheons, and by each escutcheon it seems that there has been a small figure with a further inscription attached to it. The inscription is in Latin, and bristles with an unusual number of capricious contractions. We will, therefore, content ourselves with giving it in an English dress:—
 “Here lies John Ormond, Esquire, and Joan his wife, the daughter and heiress of William Chaworth, Knight, the son and heir of Thomas Chaworth, Knight, the son and heir of William Chaworth, Knight, and of Alice his wife, daughter and heiress of John Caltofte, Knight, the relative and heir of John Brett, Knight, and of the daughter of Katharine, sister of the said John Brett; and the said William Chaworth, the son of Thomas, is also the son and heir of Isabella, the wife of the said Thomas, one of the daughters and heiresses of Thomas Aylisbury, Knight, the son and heir of John Aylisbury, Knight, the son and heir of Thomas Aylisbury, Knight, and Joan his wife, one of the daughters and heiresses of Ralph, Lord of Bassett of Welldon; and the said Isabella is also the daughter of Katharine, the wife of the said Thomas Aylisbury, Knight, son and heir of Lawrence Pabenham, Knight, and Elizabeth his wife, one of the daughters and heiresses of John, Lord of Engayne; which said John Ormond died the 5th day of the month October, in the year of our Lord 1503, and in the 19th year of Henry VII., King of England; and the said Joan died on the 29th day of the month August, in the year of our Lord 1507—On whose souls may God have mercy—Amen.”

They had issue three daughters, their coheirs, Joan, wife of Thomas Dinham, natural son of John, the last Lord Dinham; Elizabeth, wife of Sir Anthony Babington; and Anne, wife of William Mering, of Nottinghamshire.

The Dodsworth MSS., in the Bodleian Library, supply the following:—“On the side of the tomb it appeareth, John Ormond had three daughters.

- “1. Johanna uxor Thomæ Denham de Eythorp, in Co. Bucks.
Gules 3 lozenges *or*, charged with 2 ermines, which quarters with *gules* 3 horse shoes (or such like) impaled with *azure* 2 chevrons *or*.
- “2. Eliz. ux. Antonie Babington de Dethick.
- “3. Anna uxor W. Meering de Meering, in Co. Notts.
- “Everyone of them impaled with *azure* 2 chevrons *or*.”

The descendants of Robert Fitz Ranulph, the probable founder

of the church at Alfreton, took the name of "de Alfreton," and on the death of his great grandson, Thomas de Alfreton, the manor descended in 1269 to his nephew Thomas de Chaworth. This Thomas was a considerable benefactor to the Abbey of Beauchief, and was of sufficient importance, according to Dugdale, to be summoned to Parliament as a baron. Future members of this family, especially Thomas (the son of William and Alice mentioned on this monument), still further endowed the Abbey with lands in Alfreton, Norton, Greenhill, Woodseats, and other places in Derbyshire. William Chaworth, as we gather from this inscription, was the last of the family, and his daughter carried the manor to Ormond in the reign of Henry VII. From thence it passed immediately by marriage to Anthony Babington. His grandson, Henry Babington, sold the manor about 1565, to John Zouch, of Codnor. The son of John Zouch sold it to Robert Sutton, of Aram, in Nottinghamshire, by whom it was sold to Anthony Morewood, whose tomb we have already noticed in this church. The advowson of the church seems to have remained with Beauchief Abbey till the time of the dissolution of the monasteries, when the rectory of Alfreton, together with the advowson of the vicarage, was granted to Francis Leake by Henry VIII., whose descendant, Nicholas, Earl of Scarsdale, sold them in 1673, to John Turner, of Swanwick.* The lands pertaining to the chantry had been granted by Edward VI. to Thomas, son of Anthony Babington. The rectorial tithes were sold by auction in 1779, by the trustees of George Turner, chiefly to the several landowners, and the advowson of the vicarage was purchased by the Morewood family.

Below the east window of the chancel is a handsome and effective reredos, chiefly composed of Derbyshire alabaster. This, though only a recent addition to the church, is not devoid of interest to the antiquary, for amongst the marble is worked up a large slab of alabaster, much worn and in rough condition, that formed part of the pavement of the chancel previous to the alterations. It was about six feet in length, and was evenly cut on three of its edges, one being left in its rough-hewn state. No trace of an inscription was visible, and from these and other reasons it was conjectured to have been the old altar stone that had formerly been fixed with one of its sides built into the wall.

The octagon font at the west end of the nave is modern, the

*Add. MSS. 6705, f. 73.

old one having utterly disappeared, a mere basin being in use previous to the restoration.

The bells are five in number, and the following is a copy of their respective legends:—

1st bell. "To the glory of God I sing and triumph to the King, the marriage joys I tell, and tolls the dead man's knell. Raised by subscription, 1780. Tho. Hedderley, Founder, Nottingham." This is in Roman capital letters, and occupies two lines round the haunch of the bell.

2nd bell. "I.I.R.H. All men that heare my mournfull sound, repent before you lye in ground. 1627." The legend is in one line in black letter. Below it are the initials, "G. B., D. M."

3rd bell. "The gift of John Turner, Esq., of Swanwick, 1687, and recast, 1780. Tho. Hedderley, Founder, Nottingham. Tho. Haslam, Churchwarden." Two lines of Roman capitals.

4th bell. "Gloria in Excelsis Deo ihc." This legend is in finely worked Lombardic capitals, the initial G of "Gloria" contains a fylfot cross. Below, on a shield, is the bell mark, being a fylfot cross surmounted on the sinister side by the letter H, the preceding initial having apparently been missed. We have met with this bell mark in several belfries, and think that the missing letter is G. This bell-founder's mark is engraved from one of the Bonsall bells in the *Reliquary* of October, 1873. A bell with the same inscription and founder's mark at Baslow bears the date of 1620.

5th bell. "The churches praise I sound always. Raised by subscription, 1780. Tho. Hedderley, Nottingham, founder." In two lines in Roman capitals.

There is also a small "sanctus" bell, without any inscription, fixed against the east window of the bell chamber, but it has no rope attached.

The church of Alfreton was valued in 1291 at £10, according to the Taxation Roll of Pope Nicholas; the *Valor Ecclesiasticus* of Henry VIII., estimates it at £7 18s. 9d.; and the Parliamentary Commissioners of 1650, describe Alfreton as an endowed vicarage worth £16 per annum.

The Chapelry of Riddings.

HE manor of Riddings (Ryddings, Ryddyng, or Rydinge), within the parish of Alfreton, was formerly held with Alfreton, by the Chaworth family.* Riddings was an ancient chapelry, but we have failed to learn when it was founded, or at what time the chapel, of which there is now no trace, was disused and demolished. In short, little more is known of it than that it was dedicated to St. Mary Magdalen. The will of Hugh Revel, of Shirland, executed in May, 1504, contains the following item:—"And I will that the Mary Maudelen Chapell, of Ryddyng, have my Chalez, now in the keyynge of Ric. Page, for ever, and x kye to maunteyn the stok of the said chappell of Mary Magdalen."†

The structure was evidently out of repair in 1650, for the Parliamentary Commissioners reported—"Ryddyng is a Chappell in Alfreton parish, fitt to be disused."

*Inq. Post Mortem. 37 Hen. 6, No. 25. An inquisition of 20 Ed. 2, also mentions "Rydding" as part of the estate of Walter and Margaret de Goushull, but this appears to have been land in the parish of Barlborough. The term is not uncommon as a field name in various parts of England, and is derived from the Danish *Ryddde*, to grub up, to clear. A place newly cleared of wood is to this day termed *Riddings* in some parts of Derbyshire.

† Add. MSS. 6667, f. 125.

Ms Hour.

Detrick.

Lea.



W. L. 11111

W. L. EDWARDS & CO

Ashover. E.

Ashover.



WHEN the Domesday Survey of Derbyshire was taken, a church and a priest are mentioned at Ashover. The next notice that we find respecting the church is in the reign of Stephen, when it was given by Robert, Earl Ferrars, to the Abbey of St. Helen's, at Derby.* The manor of Ashover was divided into four portions about the close of the thirteenth century, and it would seem that the lord of one of these manors purchased the advowson from the Abbey; for on the feast of St. Hilary, 1302, the Newhall Manor, together with the advowson of the church, was given by Margaret de Reresby, widow, to Adam de Reresby, her youngest son. The family of Reresby came from Lincolnshire, and obtained a footing in Derbyshire by marriage with a co-heiress of Deincourt in the reign of Henry III. They were a family of distinction and on several occasions filled the office of High Sheriff. The advowson of the church, and the Manor of Newhall (afterwards called Eastwood Hall), remained in this family till 1623, when they were sold by Sir Thomas Reresby, in order to provide portions for his daughters, to the then rector of Ashover, the Rev. Immanuel Bourne.† By inter-marriage with the Bournes the advowson subsequently became vested in the Nodder family.

The Church is dedicated to All Saints. In more than one Directory for the county it is said to be dedicated to St. John—on what authority we know not. The *Liber Regis*, however, as well as the county histories of Pilkington, Davis, and Glover, and earlier authorities, are unanimous as to its being under the protection of All Saints.

The church consists of a nave, with two side aisles, a chancel,

* Dugdale's *Monasticon*, vol. 3, p. 61.

† Add MSS. 6675, pp. 4—11.

a south porch, and a tower surmounted by a spire at the west end. Of the church that existed here in the Norman period we can find no trace in the actual structure; the most ancient portion seems to be the doorway inside the porch. This is of the early English period, though late in the style, *circa* 1270. The jambs of this doorway are cut into several receding mouldings, and have on each side two small shafts. The capitals of these shafts differ in their mouldings, and are but roughly carved. The dripstone round the archway terminates on each side in a small corbel head, whilst a third surmounts the apex of the arch. From the very irregular way in which the courses of the stones that form this doorway now lie, it seems probable that it was taken down and re-set when the south aisle was built. There is nothing else about the church that can clearly be set down to this architectural period.

Nor is there much to be seen of the next style—the Decorated. If, however, we go round the church to the north side aisle, we shall find a good specimen of this period in the small north doorway, now unfortunately blocked up. It has an ogee-shaped arch with pierced projecting tracery, and the dripstone is surmounted by a finial. This aisle has evidently been built during this period, probably about 1350. Its western end distinctly shows the elevation of the former high pitched roof, and, upon going into the interior of the church, thirteen corbel stones, some distance below the present roof, may be seen above the arches that divide it from the nave. These stones formed the support for one side of the original roof. The five arches, too, which separate it from the nave, supported by octagon pillars, are plain specimens of the Decorated style. It should be noted that the archway nearest the chancel is lower and wider than the others, which seems to indicate that an addition was made to the east end of this aisle during subsequent alterations.

The windows of this aisle are later insertions, and are plain square-headed examples of the Perpendicular period, except a hideous round-headed one, attributable to the churchwarden era. The remainder of the structure is also of the Perpendicular style, though differing somewhat in date. The whole of the south aisle (with the exception of the doorway already noticed), the four arches that separate it from the nave, the clerestory windows of the nave, the chancel with its east and side windows, together with the flat roofs throughout the church, and the exterior battlements

of the nave and chancel, are all of the same period—apparently about the close of the fifteenth century.

Local tradition attributes the building of the tower and spire to the Babingtons, and makes their date coeval with that of the south aisle. On turning to the pages of Glover, the county historian, we find that he quotes from the MS. book of one Leonard Wheatcroft, who was clerk of the parish, poet, tailor, and schoolmaster. Writing in the year 1722, Wheatcroft says that the spire was originally built about the year 1419. Probably he had some good data for arriving at this conclusion, and it is one which we think may be safely accepted. This, too, would be about the date when the Babingtons first became connected with Ashover, and the beautiful windows of the bell-chamber, with their fine tracery, point to an early period of the Perpendicular style, when it had happily not forgotten the lessons taught by the Decorated. Although the south aisle was probably built by the Babingtons, still its windows, as well as most of the other windows of the church, are doubtless considerably later in style than the tower and spire. Subsequent members of this family, or perhaps the Rollestons, may have made these alterations. It is somewhat remarkable about this tower that it has no west window of any dimensions, as though it had not been intended to be opened out into the church; and yet there is no west doorway, whilst the only exterior one, on the south side, is obviously a modern addition. The parapet of the tower is embattled, beneath which project three lengthy gargoyles. The spire is of very elegant design, and is ornamented with eight crocketed windows. Seven yards of this spire were blown down and rebuilt in 1715.* On looking up into the interior, the extent of this accident can easily be discerned by the comparative freshness of the newer masonry. A few years ago several feet at the summit had to be again restored. The extreme height from the ground to the top of the vane is 128 feet.

There are various interesting details in the interior of the church. Foremost among these is the font, placed at the west end of the north aisle. The base is of stone in an hexagonal form, and is of a comparatively modern date. The upper part, however, is circular and constructed of lead. It is two feet one inch in width, and about one foot in height. It is ornamented with twenty upright figures of men clad in flowing drapery. Each figure holds a book in his left hand, and stands under a semi-

* Pegge's Parochial Collections, vol. 1.

circular arch supported on slender pillars. These figures are almost precisely similar, and are rudely executed in bas-relief. Beneath them is a narrow border of fleurs-de-lis. The age of this font has been much over-rated by Lysons and Glover, who attribute it to the Saxon period. Lead fonts are very uncommon. The two best known instances in this country are those at Walmsford, Northamptonshire, and Dorchester, Oxfordshire. In each of these examples the font is circular, and is embossed, like that at Ashover, with figures standing beneath semi-circular arches, but the best authorities consider their date to be late in the Norman style, about 1150. It is possible, then, that this font may have been in the church of Ashover when it was given by Earl Ferrers to the Abbey of Darley, but this is the very earliest date to which it can be safely assigned.*

At the east end of each of the aisles is a projecting stone bracket that formerly supported the image of a saint. These serve to point out the position of the side altars. The bracket in the north aisle consists of a female head, and is placed about eight feet from the ground. It is said that this great height was occasionally adopted when the image was of unusual value or beautiful workmanship, in order to preserve it from the too fond reverence of the worshippers. The doorway to the rood-loft staircase, though now blocked up, can be plainly discerned through the plaster in the south-east angle of this aisle. The rood-screen itself, which separates the nave from the chancel, is very perfect, and is a really beautiful specimen of the carved woodwork of the Perpendicular style. It is said to have been erected by Thomas Babington. Over the doorway of the screen, facing the west, is a shield bearing the arms of Babington—*argent*, ten torteaux, four, three, two, one, *gules*; a label of three points, *azure*—impaling the arms of Fitzherbert:—*argent*, a chief, countervair, over all a bend, *sable*. On the other side is a shield, with the Babington arms impaling—Between two bars, three fusils.† This rood-screen bore a good deal of the

* This font has attracted considerable attention from archaeologists. Special mention is made of it in the treatises relative to fonts by Gough, Simpson, and others. It is engraved in the second volume of the *Topographer* for the year 1790, where an unfulfilled promise is made of a further notice of the church at Ashover. The following is, we believe, a complete list of the leaden fonts to be found in England:—Ashover, Derby; Barnetby, Lincoln; Avebury, and Churton, Wilts; Woolston, Childrey, Long Whellington, and Clewer, Berks; Clifton, Warborough, and Dorchester, Oxford; Brundall, and Great Plumstead, Norfolk; Wareham, Dorset; Brookland, Kent; Pitcombe, Somerset; Siston, Cambridge; Tidenham, Gloucester; Walmsford, Northampton; Walton, Surrey; and Pyecombe, Sussex.

† It is rather humiliating to have to confess to failure in all our attempts to satisfactorily identify this coat, but we find some consolation in the failure of others. Dr. Pegge (Vol. 5., p. 95) erroneously reads it as "three fusils in fesse," and then

original gilding and painting, until it was unfortunately cleansed at the repairing of the church in 1843. At the same time the rood staircase, with its two doorways, was blocked up, and a hagioscope, or *squint*, that opened out of the east end of the south aisle, was treated in a similar fashion. The reason for these barbarities it is difficult to conjecture. It is worthy also of note, that up to that date, several funeral garlands were to be seen suspended from the screen. The beautiful old custom of carrying garlands before the corpses of unmarried females, which were afterwards suspended in the church, lasted longer in Derbyshire than in any other part of the country. Five of these garlands may still be seen in the church of Ashford-in-the-Water, and one at South Winfield.* An interesting description of this custom is given in the first volume of the *Reliquary*.

In the north wall of the chancel are two shallow recesses, formed by ogee-shaped arches, about six feet in width, and five in height. It is not usual to find two of these recesses. One or both of these were made use of in the pre-reformation days on Good Friday, when the crucifix, or a figure of our Lord, was placed under the *Sepulchre* arch, where it remained continually watched until Easter Day. From the centre of each of these arched recesses a bracket, eighteen inches in length, projects some six inches. These doubtless played some part in the ceremony, or may have served as supports for small sculptures connected with our Lord's burial. We have not elsewhere observed any instances

conjectures that it belonged to Montague. Search has been specially made for us through all the alliances of the families of Babington and Fitzherbert by a gentleman of high attainments in heraldic lore, but hitherto without success. That eminent local genealogist, the late Mr. William Swift, of Sheffield, wrote to us in February, 1872,—“In conjunction with a friend equally interested with myself in these studies, I have tried to discover the name of the family bearing the fusils in fess impaled with Babington referred to in the Notes on Ashover Church. We did not succeed, and, not daring to succumb to such a failure, I thereupon wrote to one of the officers in the College at Bennet's Hill, giving him such a cue as might possibly have enabled him to answer me, but he, too, is silent up to the time of my writing. The fact is, not much reliance can be placed on the impalements or quarterings of the Babington's, who were fond of heraldic display, and indeed they had some grounds for such attachment. But they did not confine themselves to the strict rules of heraldry. The arms quoted have long ago appeared in print by this description—“Two wooden escutcheons, one Babington impaling Fitzherbert, the other Babington impaling three fusils conjoined in fess between two pair of gemelles.” The coat undoubtedly belonged to Fitzherbert, but there is, as I just hinted, this great difficulty in Babington's heraldry, ‘an impaled coat of the date of Henry VIII. is just as likely to be that of the wife's female ancestors as of the wife herself. The practice was carried even further, for example—the heiress of Longvillers married Mallovel—the heiress of Mallovel married Stanhope—and the heiress of Stanhope married Babington. At Dethick Babington is made to impale Longvillers.’ And so the coat in question most probably belongs to some ancestor of the mother of Edith Babington, *née* Fitzherbert, who was a Marshall, of Upton, co. Leicester.” Mr. Swift here quotes from Nichols' *Collectanea Topographica et Genealogica*, vol. viii. p. 330. At vol. ii. p. 99, of the same work reference is also made to this coat, there described as “Babington impaling three fusils in fess between two bars (an unknown coat).”

*See Notes on South Winfield.

of brackets thus situated, and another conjecture occurs to us, *viz.*, that they may have been used to hold the lights or lamps for the sepulchre. In Cromwell's injunction, in the year 1538, we read, "The clergy were not to suffer any cāndles or tapers to be set before any image, but only the light by the rood-loft, the light before the Sacrament of the Altar, and *the light about the sepulchre*; these were allowed to stand for ornamenting the church, and the solemnity of divine service."*

Between these two archways is a doorway leading into a small vestry of later date than the rest of the chancel. There is also a doorway on the south side. About three feet from the east end of the chancel, on the same side, there projects, from the face of the wall, the basin of a small piscina. There is no niche in the wall over it, or behind it, and from this circumstance, as well as the flutings with which it is carved, we are inclined to think that this is a piscina of late Norman date, and coeval with the font. Norman piscinas are, however, of such rare occurrence, that we only offer this as a conjecture, in the hope that it may attract the attention of archæologists who may in future visit this church.

The monumental remains are of much interest. At the east end of the chancel, within the communion rails, are two good brasses. The one on the North side is supposed by Glover to represent one "Robert Eyre, a friar." The figure of the priest is all that is now left, though the large sized slab, in which it is inserted, bears traces round the margin of a lengthy inscription, as well as shields of arms or other emblems on each side of and above the head. Owing to the minuteness with which brasses were finished, and the close attention paid by the artist to the prevailing costume, it is usually an easy matter to decide within a year or two the date of any brass to the memory of a knight or civilian; but, in the case of ecclesiastics, so little variation was made in their costume, that an approximation to the date is all that can usually be given. This brass appears to have been executed about the conclusion of the fifteenth century. The figure is clad in eucharistic vestments. Round the neck is the richly embroidered collar of the amice showing above the chasuble which rests in ample folds on the arms. The chasuble has also a highly ornamented border. Below the chasuble is seen the inner vestment or alb descending to the feet. In front, at the foot, it is ornamented with a square of embroidery, called orphreywork, but the tight-fitting sleeves which appear from

* Collier's *Church History*, vol. 2, p. 250.

under the folds of the chasuble are plain. From between the chasuble and alb are seen the fringed ends of the stole, which is elegantly worked, whilst a maniple of the same pattern is worn depending from the left wrist. The hands are joined together on the breast, and the head is uncovered, displaying the tonsure or shaven crown of the clergy.

Bassano's church notes confirm the suggestion of Glover as to the surname of this ecclesiastic, for a portion of the inscription then (1710) existed:—"ye stone hath beene laid round with brass, but ye greatest part of it is rent off; on what remains is inscribed 'Hic jacet Philippus Eyre, Capellanus, quondam Rector hujus ecclesiæ, et filius Roberti Eyre, qui obiit decimo die mensis Januarii.'" The shield to the right hand bore, on a chevron four quatrefoils (Eyre), and that to the left "three pillars." Between the shields was a chalice with the letters IHS "upon a globe issuing out of it," as Bassano styles it; the "globe" being doubtless intended for the eucharistic wafer.

After much research among the pedigrees of the widely-branching family of Eyre, we think we may safely conclude that we have identified the priest whom this monument commemorates. Robert Eyre, of Padley, married Joan, the heiress of the family of Padley, and had by her a large family. One pedigree represents it as fifteen in number, and another as thirteen. They certainly had ten sons, Robert, Nicholas, Hugh, Roger, Philip, Richard, Henry, Ralph, Edward, and Stephen, and three daughters, Joan, Elizabeth, and Margaret.* This brass is to the memory of Philip, the fifth son, and the arms read by Bassano as "three pillars" must be the maternal coat of Padley—*Arg.*, three pairs of barnacles, *Sa.*—which, if represented as nearly closed, might easily be considered to resemble pillars.† We do not know the exact date of the rectorship of Philip Eyre, but it was about the close of the fifteenth century. John Reresby was rector of Ashover in 1510, when he stood as godfather to one of the Foljambes.

On the opposite side of the chancel is a well-preserved brass to the memory of James Rolleston, of Lea, and his wife Anna, the daughter of John Babington, of Dethick. The inscription, which runs round the margin of the stone, is to the following effect:—

* Harl. MSS. 1093, and 1486. There are also pedigrees of Eyre amongst the Wolley, Mitchell, and Hunter MSS.

† The shield with the "three pillars" was on the slab in Dr. Pegge's days. He does not attempt to describe it, but gives a rough sketch, which confirms us in the supposition that it was intended for the arms of Padley. Pegge's Collections, vol. 5., p. 95.

"Hic jacent Jacobus Rolleston de le ley armiger, et Anna uxor ejus, filia Johannis Babyngton de Dedyck, armigeri, qui quidam Jacobus Rolleston obiit . . . die mensis . . . Anno Dni Millessimo 5^{to} . . . et predicta Anna obiit quinto decimo die Februarii Anno Dni Millessimo 5^{to} vii, quorum animabus propicietur Deus. Amen." The spaces here left for the day, month, and year of the husband's decease, show that this tomb was erected during the lifetime of James Rolleston to his own memory and that of his wife. This was not an unusual custom, and it is curious that there are very numerous instances extant in which the descendants, as in this case, neglected to fill up the vacant spaces when death had taken place. The centre of the stone is occupied with brass effigies of the knight and his lady, whilst below them are the representations of their nine daughters and four sons. At the four corners are the cavities or matrices where escutcheons were originally placed; but these have all disappeared. The effigies merit a word or two of description, as they are good examples of the armour and dress of the period. The knight is clad in plate armour, but with his head and hands uncovered. The upper part of the body is protected by a cuirass. From the *pauldrons*, or shoulder-pieces, rise *passe-gardes* for the defence of the neck. To the bottom of the cuirass are buckled long pointed *tuiettes* for the protection of the thighs, whilst behind them appears a skirt of mail. The feet are clad in the round-toed clumsy *sabbatons*, a great contrast to the pointed *sollerets* to which they immediately succeeded. All these particulars are eminently characteristic of the armour of the first few years of the sixteenth century, and it is somewhat strange to find that the sword, though girded at the left side, falls across the front of the left leg, instead of crossing behind the legs as was customary at this period. The cross haft of the dagger also appears below the right elbow. The lady is dressed in a long flowing robe with tight sleeves, which fits closely to the figure above the waist. It is confined at the waist by a broad ornamented belt, with a long pendant, and reaching almost to the feet. She wears the angular head-dress that prevailed in the latter part of the reign of Henry VII. and for several subsequent years. It is pointed stiffly over the forehead, and descends in embroidered lappets over the shoulders and back. It was usually made of velvet. The nine girls below their mother are faithful miniatures of her appearance, but the boys are dressed in long plain tunics.

The pedigrees* only furnish the names of the four sons and one of the daughters. Ralph, who married Margaret, daughter and heiress of Richard Bingham; Thomas, who married Elizabeth (or Agnes, as one authority has it), daughter and heiress of John Turvile, of Newhall; Henry; William "clericus;" and Matilda, who married Ralph Blackwell. Probably the other daughters died spinsters, or in their infancy.

The family of Rolleston came from Rolleston in Staffordshire. In the fourteenth century, a younger son of Sir Ralph Rolleston purchased the manor of Lea from the Frechevilles. Shortly afterwards, William Rolleston married a daughter of Roger de Wynfield, of Edelstow Hall; and by this alliance his great grandson, the James Rolleston of the monument, eventually became also entitled to the Old-Hall Manor, one of the four manors into which, as we have already stated, Ashover was divided. The two manors of Lea and Old-Hall remained in the family till the latter end of the reign of Queen Elizabeth, when this branch of the Rollestons became extinct, and the estates passed to the Pershalls of Horsley, Stafford.

The date of the death of James Rolleston is not known, but he was a witness to the will of Thomas Babington in 1518.

We have reason to believe that this monument was removed to the chancel from the north aisle during certain alterations, which were made about the year 1798. From the interesting details given of this church about the commencement of the last century by Bassano, and from an account by another hand of about the same date, preserved amongst the Wolley MSS., it appears that the east end of the north aisle was railed off from the rest of the church, and was styled the Rolleston quire. Here were the various monuments to that family, of which the one we have described alone remains. One of these was "a marble stone, on which a peece of brass with an image, at whose head hath laine a peece of brass forme of a shield." Another was a large alabaster stone, bearing the portraiture of a man and his wife, and at their feet the following inscription:—"Hic jacent corpora Francisci Rolleston armigeri et Marie uxoris ejus, filie Johis Vernon militis, qui paldictus Franciscus obiit iii die Augusti Anno Dni 1587. Et predicta Maria obiit . . . die"

The Francis Rolleston commemorated by this slab would be the son of Thomas Rolleston and Agnes Turvile, and grandson of James Rolleston, whose monument is in the chancel. He married Maria,

* Harl. MSS. 6592 and 1093.

daughter of Sir John Vernon, and they had issue "George Rolleston de la ley, pensioner to Queene Elizabeth."

Besides the Rolleston monuments there was also in this aisle another alabaster slab to the memory of Thomas Babington and his wife Isabella. Thomas Babington, the son and heir of Sir John de Babington, of East Bridgeford, Notts., married Isabel, daughter and coheir of Robert Dethick, of Dethick, in the parish of Ashover. In his youth he sold his family estates to his brother, Sir William, who was Chief Justice of the King's Bench, in order to leave himself more free to engage in the wars against France. It is said that the sword and bow which he bore at Agincourt were long preserved at Dethick. The family chapel at Dethick had no rights of sepulture attached to it, and hence it came to pass that he and his descendants, as lords of Dethick, were buried in their parish church of Ashover. Thomas and Isabella had issue two sons, the eldest of whom, Sir John Babington, married Isabella, daughter of Henry Bradburne, of Bradburne and the Hough. A window to his memory is noted under the account of Staveley Church, and there is a tomb to his wife at Ratcliff-on-Soar. They had issue two sons and six daughters, one of whom, Anna, has already been mentioned as the wife of James Rolleston. The eldest son was Thomas Babington, of whom more anon.

At the east end of the south aisle was the "Babington Quire," enclosed by handsomely-carved screen-work, in the which were two doors, provided with lock and key, one from the south aisle, and one from the body of the church. Over the former of these doors were the arms of Babington impaling the unknown coat now on the screen, and over the latter Babington impaling Fitzherbert. The partition forming this quire has long ago been destroyed, but these two escutcheons were preserved and hung against one of the pillars which divides the south aisle from the nave. But in 1843 they were placed upon the rood-screen, which has been already described. The year before this restoration G. T. C. writes :— "The Babington chantry occupied the eastern bay of the south aisle, and enough of the wooden screen remains to show that it resembled the Babington pew, of about the same date, in the north aisle at Rothley."* This quire, or chapel, was founded in 1511, by Thomas Babington, when he also erected the rood-screen and the singing gallery over it, the endowment of which was valued in 1547

* Nichols' *Collectanea Topographica et Genealogica*, vol. viii., p. 330.

at £5 Os. 4d. per annum. The following is a verbatim copy of the description of this chapel in the Chantry Roll:—"The Chauntry of Babington founded by Thos. Babyngton, Esq., for a prieste to synge masse within the paryshe church and to pray for his soule, etc., by foundacyon dated Ao. Dni. Md. xi and by the kyngs lycense Ao. iijo. Regis nunc cjs. iiij*d*. clere iiij *li* xvijs. vj. besyds viij *li*. xxd. payd in rents resolute to Thomas Babyngton esq., for the wagis of a priste at Dethecke iiij *li*. for the price of breade and herryngs gyven to everye householder there vj Sondayes in Lente everye of them *jd* and lykewyse on Good Frydaye and S. Valentynes days to everye one of them ob. eyther of the dayes; about his obitte yerlie, and S. Valentynes daye to priests and clerkes *vs*. Rich. Sewdall Chauntrye prist. It hath a mancyon prised at ijs. by yere. Stocke iiij *li*. xixs. viij*d*."

Thomas Babington, on the death of his wife Editha, erected a magnificent monument to the joint memories of himself and his wife, within this chantry. Editha was the daughter of Ralph Fitzherbert of Norbury, by Elizabeth, daughter and co-heir of John Marshall of Upton, Leicestershire, and sister of Sir Anthony Fitzherbert, the celebrated judge. This monument still remains, and consists of a table monument of alabaster, supporting two elaborately carved effigies.

The east end, or foot, of this monument has been most barbarously built into the wall, and it is very difficult to examine some of its details from the strange way in which it is boxed up by the surrounding pews. It is now almost impossible to trace a word of the inscription which formerly ran round the margin. The man's head is uncovered, and he has straight hair. The head rests on a pillow, supported at each side by a small figure of an angel. He is clad in a long plaited gown down to his feet; round the neck is a double chain composed of plain square links. On the right hand side is attached to his girdle a *gyppièrre* or purse, which was usually worn by civilians of that period. His hands are folded on his breast, and each fourth finger is adorned with a ring, whilst the feet rest on an animal of which it is hard to say whether it is intended to represent a lion or a dog—probably the former. The lady is clad in a close-fitting robe, fastened at the neck by tasselled cords, which are curiously twisted over the front of the figure. On the head is the angular head-dress with pendant lappets. She has a ring on the fourth finger of the left hand, and another on the little finger of the right. These effigies are both painted all

over, with the exception of the hands and faces, in dull colours—red and green predominating. This colouring is evidently not quite modern, but it is equally evident that the pigments are vastly different from those which must have been originally used. The three sides of this monument, that are to some degree exposed, are beautifully carved with rich crocketed canopies, beneath which stand numerous small figures representing the fifteen children of Thomas and Editha Babington, and their respective marriages. On the south side there are six of these canopies; beneath each of the end ones are three figures, and the four others cover two apiece. At the head there are two single figures, and a double one in the centre, and these are flanked on each side by an angel bearing an uncharged shield. On the north side there are again two canopies, one covering three figures, and the remainder two apiece. All the female figures are clothed alike and adorned with chains and jewels. The males have for the most part pouches on their right side, and shields in their left hands, but one is in armour of mail, with a surcoat over it, and on his breast a cross fleury. This must be intended to represent the second son. The following is a list of the fifteen children and their marriages:—

1.—Sir Anthony Babington. He had two wives, the first being Elizabeth, daughter and co-heir of John Ormund, of Alfreton (she died in 1505), and the second Catherine, daughter of Sir John Ferrers, of Walton and Tamworth. He died in 1544, aged 69.

2.—John B. Knight of Rhodes, in which Order he held various important offices, the last being that of Grand Prior of Ireland, to which he was appointed in 1527. There was formerly a slab in the south aisle of Ashover, inscribed “John Babington 15” This we may safely assume to have been his tomb.*

3.—Ralph B. He was rector of Hintlesham, Suffolk, and subsequently of Hickling, Notts. He took the degree of LL.D. at Cambridge in 1503, and died in 1521. He was buried in the chancel at Hickling.

4.—Rowland B., otherwise called Richard. He settled at Normanton, near Derby, and married Jane Ridge, of Kinway. He died in 1548, and was buried at St. Peter's, Derby.

5.—Humphrey B. He settled at Temple Rothley, in Leicester.

* Nichols thinks that this slab could not have been to his memory, as his duties as a Preceptor would have been likely to have kept him abroad; but Nichols was apparently not aware of the different offices held by John Babington, nor of the duties and obligations pertaining to them. See Porter's *History of the Knights of Malta*.

shire, and married Eleanor, third daughter and co-heir of John Beaumont, of Wednesbury, Stafford. He died in 1544.

6.—Thomas B. He was rector of Yelvertoft, and died at Cambridge in 1511.

7.—William B. He married Joan, the eldest daughter and co-heir of the above-mentioned John Beaumont; and secondly, Mary, daughter of John More.

8.—Robert B. He died in the Temple, London, and is there buried.

9.—George B. died in infancy.

10.—Elizabeth B. died in infancy.

11.—Anne B. She married, first, George Leche, of Chatsworth, and secondly, Roger Greenhaugh, of Teversall, Notts., who was also lord of the manor of Rowthorn, in the parish of Ault Hucknall. She died in 1538, and is buried at Teversall.

12.—Catherine B. She married George Chaworth, of Winerton, Notts.

13.—Dorothy B. She married Robert Rolleston, of Swarkestone. (The Rollestons of Lea and of Swarkestone were the same family.)

14.—Jane B. She married George Meverell, of Throwley, Staffordshire.

15.—Elizabeth B. She married Philip Okeover, of Okeover, Staffordshire.

Thomas Babington died on the 13th March, 1518, so that we know that this tomb was erected prior to that date, though the exact year of the death of Editha has not been ascertained. By his will, of the month previous to his decease, Thomas Babington directs that his wife's tomb be not broken on his account, but that he be laid by its side. This injunction accounts for the existence of a separate memorial to him. Against the wall, immediately above the foot of this monument, is a slab of dark marble, worked at the top into a kind of canopy of foliage, and in the centre of this slab is fixed a small oblong brass with the following inscription:—"Here lyeth Thomas Babyngton, of Dethick, Esq., son of John, son & heyre to Thomas Babyngton, and Isabella hys wife, daughter and heyre to Robert Dethick, Esq., whych Thomas deceysed the 13th day of March, 1518. On whose souls Jhu have mercy." This inscription is rather vaguely expressed, and has caused Glover to jump to the ludicrous conclusion, that the Thomas Babington, whose tomb we have been describing, was married to Isabella Dethick as his first wife. So far from this

being the case, Isabella was his grandmother! There can be no doubt that this brass is not in its original position, as mural brasses were then unknown. It is also palpable that it has not originally been connected with the slab on which it is now found. This slab is covered with a thick coating of white plaster, and upon it, for the information of those who could not decypher the black-letter brass in its centre, has been painted in sprawling letters, a transcript of the inscription! The effect is at once incongruous and ridiculous. The notes taken at the beginning of the last century come to our aid. Bassano describes this slab as "a stone in the wall, which hath contained in it a large piece of brass, which was rend off & stole away in ye time of ye Grand Rebellion." And Mr. Wolley, writing just at the close of the same century, says, that it formerly had a piece of brass fixed to it, nearly three-quarters of a yard in length and two feet in breadth, but that it then bore no plate of any description. But on the pavement, close to the south side of the large monument, there was formerly a brass "representing the figure of death," *i.e.*, a skeleton brass, and at its feet another brass with the inscription relative to Thomas Babington, already quoted, and which is now affixed to the slab on the wall. The skeleton brass had disappeared before Mr. Wolley wrote (1798), and the brass with the inscription having by accident been broken, "a gentleman of the parish, 'mindful of the honoured dead,' wishing to have it properly secured, caused the plate to be taken up for that purpose, when, much to his surprise, the following inscription was found engraved in the same kind of church-text on the under side of it:—

'Hic jacet Robertus Prykke armig. quondam serviens Pantrie dñe Margarete regina Anglie, Tothes (*sic*) Robtus et Margarete liberi sui, qui quidem Robtus pater obiit xxij die mense Maii, A° Dni Mcccc° L° quorum animabus propicietur Deus. Amen.'

It, perhaps, may be proper to observe that neither this Robert Prykke (Serjeant of the Pantry to Queen Margaret), nor any other persons of his name are known to have had any connection with the parish of Ashover; neither does the name, to the best of my knowledge, occur in any ancient records relating to the place, or as witnesses to any deeds or conveyances of property in the neighbourhood. It is, therefore, presumed that this inscription was either engraved by the direction of some of Prykke's friends, or on account of its not being paid for, never delivered; or otherwise, that the engraver, employed by the exe-

cutors of Thomas Babington, being in want of such a piece of brass, took the liberty of borrowing this from some neighbouring church."* It is thus evident that this palimpsest brass to the memory of Thomas Babington was placed upon the slab against the east wall of the south aisle (in the place of a former unknown inscription) some time subsequent to this description of Mr. Wolley's.

It now remains to notice another class of memorials, which were specially abundant and interesting in this church so late as 1710, but which have since been ruthlessly destroyed—we allude to the heraldic glass in the windows. There was just a small trace of one or two escutcheons remaining before the last "restoration" in 1843, but since that time they have completely disappeared. But, before describing them, we will revert for a moment to the family history of the Babingtons, as it will be found explanatory of much of the blazonry. Sir Anthony Babington, the eldest son of the Babingtons whose monuments we have just been considering, married twice. His first wife, Elizabeth Ormond, was connected with a great number of ancient families, and was rightly entitled to a considerable amount of heraldic display. Robert de Chaworth, of an old Welsh family, married, in the reign of Henry I., the sister and heir of William de Waterville. Their grandson, William de Chaworth, married Alice, daughter and co-heir of Robert de Alfreton, who was the grandson of Robert Fitz Ranulph, of Alfreton and Norton, and founder of Beauchief Abbey. Sir William Chaworth, sixth in descent from this match, married, in 1398, Alice, daughter and heir of Sir John Caltoft, by Katharine, daughter and heir of Sir John le Bret. Caltoft represented Bassingbourne and Bisset; Bret represented Heriz of Wyverton, the elder coheir of Barons Basset of Drayton, Riddel, and Bussy of Weldon. Thomas, son of Sir William Chaworth, was twice married, his second wife being Isabel, daughter and coheir of Thomas de Aylesbury, by Katherine, daughter and heir of Sir Lawrence Pabenham. Aylesbury represented Keynes, a coheir of the Barons Basset of Weldon, Riddel, and Bussy of Weldon, whilst Pabenham represented a coheir of the Barons Engaine, Montgomery, and Grey.

William Chaworth, son of Thomas, married Elizabeth, daughter

* Palimpsest brasses, *i.e.*, brasses engraved on both sides, have been noted in numerous instances since the days of Mr. Wolley. A third and more honourable supposition with respect to this brass is, that the executors of Robert Prykke, or the engraver himself, were dissatisfied with the inscription from some flaw or omission, and had another executed, leaving this to be utilised on some subsequent occasion. On the general subject of palimpsest brasses, see Boutell's *Monumental Brasses*, pp. 147-154, and Haines' *Manual of Monumental Brasses*. Vol. ii., pp. 45-51.

and coheir of Sir Nicholas Bowet of Repinghall, who represented Zouch of Harringworth.

Of the issue of this marriage, the son, Thomas, died without offspring, and his sister and heir, Joan, married John Ormond, the brass to whose memory is described in the notes on the church at Alfreton.

By this marriage there were three daughters and coheirs, one of whom, Elizabeth, became the wife of Sir Anthony Babington.* She died on the 28th November, 1505, and is buried in Ratcliffe Church, where there is an alabaster slab to her memory.

Sir Anthony Babington married for his second wife, Katherine, daughter of Sir John Ferrers, but, as the armorial bearings relative to this match and its numerous alliances are to be found chiefly at the chapel at Kingston, Notts., it would be foreign to our purpose to give any genealogical details.

In the middle pane of the south window of Babington's quire was Babington and Dethick (*arg.*, a fess vaire, *or* and *gu.*, between three water bougets, *sa.*) quarterly, impaling Fitzherbert of Norbury and Marshall of Upton (Barry of six, *arg.* and *sa.*, a canton, *erm.*) quarterly.

In another pane of the same window was Babington, Dethick, and another coat undiscernible, quarterly, impaling quarterly of fifteen:—

1. *Or*, a chief, *gu.* (Ormond).
2. Barry of eight pieces, *arg.* and *gu.*, three martlets, *sa.*, (Chaworth.)
3. *Az.*, two chevrons, *or* (Alfreton).
4. *Arg.*, eight mullets pierced, *sa.*
5. *Gu.*, a fess between ten billets, *or* (Bret).
6. *Az.*, a frette, *or.* (Mandevile?).
7. *Arg.*, a bend vaire, *az.* and *gu.*
8. *Arg.*, two lions segreant, *gu.*
9. *Gu.*, a fess between six cross crosslets, *or*, three, two, one. (Engaine).
10. Vaire, three bars, *gu.* (Keynes).
11. Paly, *or* and *gu.* (Grey).
12. *Az.*, a cross, *arg.* (Aylesbury).
13. *Gu.*, ten bezants, a canton, *erm.* (Zouch of Harringworth).

* This skeleton pedigree, showing the various families that were absorbed into the immediate ancestors of Lady Elizabeth Babington will be found of frequent service throughout these pages.—Nichols' *Collectanea*, vol. vii., p. 257; vol. viii., p. 339. Harl. MSS. 154, 246, 1400, etc; Add. MSS. 6667, and 6707.

14. *Arg.*, three fusils in fess, each charged with a bezant.

15.*

It is obvious, then, that this window was inserted by Sir Anthony Babington in commemoration of his first marriage with Elizabeth Ormond. We have appended to the coats the names of the families to which they belonged, so far as we have been able to trace them. Numbers 4, 6, 7, 8, and 14 do not belong, as we might have expected, immediately to the families of Riddel, Basset, Heriz, &c., all of whose bearings have been consulted, though they are sure to be in some way connected with some of the very numerous alliances of the Ormonds or Babingtons.

In another window of the south aisle, but outside the Babington quire, was Babington impaling *gu.*, seven mascles, 3, 2, 1, *or* (Ferrers), commemorating Sir Anthony's second marriage; and the same coat also appeared in one of the clerestory windows on the south side.

The clerestory windows must have been all treated as memorials to this family and its numerous alliances. Bassano notes in one of them the words "George Leeche . . . Babynton . . . wyfe;" and in another, the names and escutcheons of Philip Okeover, or his wife, Elizabeth Babington. These memorials to two of the sisters of Sir Anthony are to be taken simply as such, and not implying the burial of the persons named at Ashover; for Anne Babington, as has been already stated, was buried with her second husband at Teversall, and George Leeche, who died in 1505, at Edensor.

A clerestory window on the north side bore, in one pane, a quartered coat, 1st and 4th *arg.*, a cinquefoil, *az.*, on a chief, *gu.*, a lion passant guardant, *or* (Rolleston); 2nd and 3rd *vert.*, on a bend, *arg.*, three crosses flory, *sa.* (Winfield); impaling *or*, three chevronells, *vair* (Turville). The ancient connection between the Rollestons and Winfields has been already given, and it further appears that the mother of James Rolleston, of the Lea, was Jane, daughter and heir of Rafe Winfield, of Ashover.†

The marriage between Thomas Rolleston and Elizabeth Turville has also been noticed, which is commemorated by this coat. The

* These fifteen quarterings are copied from Bassano; the account in Add. MSS. 6667 varies very slightly, except in number 8, which there reads, Argent, a lion rampant, gules. In Nichols' description of Ashover Church, based upon these two accounts, there are two blunders in the transcript of these coats, *viz.*, in number 2, where for "mulletts" read "martlets," and in number 4, where for "three" read "eight."—Nichols' *Collectanea*, vol. ii., p. 100.

† Nichols' *Collectanea*, vol. viii., p. 326.

Visitations give seven generations of this old family previous to its becoming absorbed in that of Rolleston. In the middle pane of the same window was the quartered coat of Rolleston and Winfield impaling Babington, and in the third pane the quartered coat by itself, under it—"Ora statu Thomæ ejus ac paren" This inscription makes it possible that Thomas Rolleston, as well as his son Francis and his father James, obtained burial in the church at Ashover.

The east window of the north aisle, in the Rolleston quire, also contained several coats. In the middle pane was quarterly, 1st and 4th, *gu.*, on a bend, *arg.*, three cross crosslets fitchée, *sa.* (Reresby); 2nd, Barry, *gu.* and *arg.*, a canton, *erm.*;* 3rd, *gu.*, three goats, *arg.* (Gotham.) In another pane was Rolleston. Margaret Babington, one of the daughters of Thomas, son and heir of Sir Anthony Babington, married Thomas Reresby, of Thribergh, Yorkshire, and of Eastwood Old Hall, in Ashover. Thomas was the son and heir of Robert Reresby, by Anne, daughter of Robert Swift. The family of Reresby possessed Eastwood Old Hall in the reign of Henry III., and sold it in the time of James I.

The east window of the chancel contained, according to Bassano, this inscription—"Brian Rood hujus Rector hanc novam fabricam fieri fecit;" according to another account, ". . . . Roos rector hujus ecclesiæ hanc novam fabricam fieri fecit."

Judging from the extensive remains of painted glass that existed here one hundred and fifty years ago, it is probable that All Saints, at Ashover, was unsurpassed by any church of the county in the beauty and interest of its windows. The removal and defacing of all images, ordered by Edward VI., in 1548, was interpreted to mean the destruction of all the figures of saints in the windows; but many images both of glass and stone escaped or were replaced, until the year 1643, when Parliament, by an Ordinance "for the utter demolishing, removing, and taking away of all monuments of superstition or idolatry," completed the work. But special exemptions were made, "that this Ordinance shall not extend to any Image, Picture, or Coate of Arms in Glass, Stone, or otherwise, in

* This second quartering we give in the text in the exact words of Bassano. But, as an instance of the capricious and uncertain phraseology of heraldic descriptions of those days, it may be noted that the same coat on a pew is described by Bassano as—"Barry of 30 pieces in a canton 3 fusils," and in the Add. MSS. it reads—"Barry of six canton vary," and on the pew, "Barry of four pieces in a canton three fusils." Probably Nichols is right in rendering it—"Arg., three pair of gemelles, *Gu.*, on a canton, *Gu.*, three fusils conjoined in fess." All are equally at a loss as to what family the coat pertained, but it is explained on a subsequent page.

any Church, Chappell, &c., set up or graven onely for a monument of any King, Prince, or Nobleman, or other dead person which hath not been commonly reputed or taken for a Saint; but that all such Images, Pictures, and Coates of Armes may stand and continue in like manner and forme as if this Ordinance had never been made."* It is not unlikely that the glory of the Ashover windows remained till this latter date, for, from the hint of Bassano, we know that it was visited and despoiled of some of its brasses at the time of "ye Grand Rebellion," and, in the destruction of the images on glass, much of the heraldry would also suffer. And now the indifference and ignorance of subsequent "improvers" have swept away even the last vestige of these speaking relics of the past.

The church underwent some extensive repairs in 1799, and Mr. Wolley, writing at the time, says—"It will give you pleasure to be informed that the gravestones, painted glass in the windows, and the carved arms on the pew doors, will all be carefully preserved and replaced." But so far as the painted glass was concerned, this good intention does not appear to have been carried out, for several years previous to the restoration of 1843, another visitor could only find a single mutilated coat of Dethick. This latter visitor says †—"The nave and aisles are heavily pewed with oak, and the names of the proprietors, according to the custom of the country, are carved upon the pew doors." This is another custom of which but very few traces remain in Derbyshire, and which subsequent alterations have almost destroyed at Ashover. The Reresbys, in whose family the advowson of the church long rested, naturally had their pews in the chancel, and on one of these were the initials T. R., M. R., and Reresby impaling Babington. On another pew was a quartering, 1st, Reresby, 2nd, *arg.*, three pair of gemelles, *gu.*, on a canton, *gu.*, three fusils conjoined in fess; 3rd, *arg.* on a fess double cotised, *gu.*, three fleurs-de-lis, *or* (Normanville); 4th, *gu.* three goats, *arg.* (Gotham). Over the coat the crest of a goat passant, and on another part of the same pew the word "Reresbie." These quarterings may be thus explained from the pedigree of the Reresby family given in the Yorkshire Visitations. Ralph Reresby married Margaret, daughter and heiress of Ralph Normanville, and their great-grandson Thomas Reresby married Cecilia, daughter and co-heiress of

* "A Collection of all the Publicke Ordinances from 1642 untill 1646," p. 308.

† G. T. C. of Nichols' *Collectanea*.

Richard Gotham, of Gotham. The second coat of this quartering was also borne by Normanville at the time of the alliance above named, and it formerly appeared with the Reresby quarterings in the church windows of Chesterfield, Hope, and Rotherham.*

One other family memorial in the nave deserves notice. It is a mural monument to the memory of the Dakeyn family, and is placed over the last arch on the north side. It consists of a plain black coloured stone with the following inscription in white letters:

“Gulielm Dakeyn. Norroy. Pater Richardi nat. Hartingt Sepult London, obit. 1530. Oct. 19.” Here the stone is divided as though the upper portion had been part of an older monument, and then follow the words, Stubbin Edge, and the names of four other Dakeyns, viz:—Richard, 1581, aged 81; Arthur, 1632, aged 59; Henry, 1671, aged 57; and Arthur, 1720, aged 77. On looking at this monument it is at once apparent that the upper portion is several years later than the date 1530. The reason that causes us to draw attention to it is the untruth which it commemorates. “Norroy” (or king of the north) was the title of the third king-at-arms of the Herald’s College, and he had the same jurisdiction north of the Trent which “Clarencieux” had on the south. It does not, however, appear that William Dakeyn ever was Norroy King-at-arms, and it is most likely that this was a forgery of his grandson, William Dakeyn, in order to give more authority to his various inventions. William Dakeyn was apprehended by warrant from the Earl of Essex, Earl Marshall, on 31st December, 1597, for issuing false pedigrees and grants of arms “under hand and seal of Clarencieux.”† He had previously been condemned to the pillory and loss of one ear for a similar offence, but on this occasion he was treated more leniently, for he was let off upon giving security, and making a full confession of his various forgeries, which are still preserved in a volume at the College of Arms.

The tower contains a peal of five bells. The following are their inscriptions in the order in which we decyphered them:—

I. “All men that heare my mournfull sound

Repent before you in the ground.

R. B...G. C. Wardens, 1630.” On the top of the bell are the initials T. B. faintly cut, and the founder’s mark, below the legend, is that of George Oldfield.

* Harl. MSS. 6070, f. 177. Nichols’ *Collectanea*, vol. iii., p. 349. Add. MSS. 23, iii., f. 101. See, also, the account of this coat under Chesterfield.

† Lyson’s Correspondence. Add. MSS. 9448, f. 174. If this is correct it seems that he forged both as Norroy and Clarencieux.

II. "Sweetly toling men do call

To taste on meats that feede the soule."

This legend is not unfrequently found on church bells. The date on this bell is 1625, and on the top are the initials G. H.*

III. "My roaing sounde doth warning give

That men cannot heare always live."

The date of this is also 1625, and the initials I. T. are on the top.

IV. "Abraham Redfin, C. W., 1751. Tho. Hedderley, Founder."

The scroll work round the shoulder and rim of this bell is beautifully finished.

V. "The old bell rung the downfall of Bonaparte,† and broke April, 1814. J. and E. Smith, Founders, Chesterfield. George Eaton, and S. Banford, churchwardens."

Fixed between the mullions of one of the windows of the bell-chamber is the old Sanctus bell. It is destitute of inscription or date, and is simply ornamented with a cable moulding. Its original situation was in a roughly constructed bell-cot, formed of three stones, which can be plainly seen on the gable of the east end of the nave; the upper stone being pierced with the socket which supported it.

In 1291 Ashover Church was valued at £23 6s. 8d. per annum, and in the King's Books at £24 3s. 1½d. The Parliamentary Commissioners describe it as a parish church and parsonage of the value of £136; Mr. Emanuel Bourne was then minister, and is praised as "an honest and able man."

This is not the place to descant on the romantic situation of the picturesque village of Ashover, but, by whatever route the traveller approaches it, one of the most charming features of the landscape is the light and graceful spire of the parish church, tapering above the foliage of the trees in which it is nestled, and we hope these "Notes" may induce him to pause and make a closer inspection of the many objects of interest with which this church is connected.

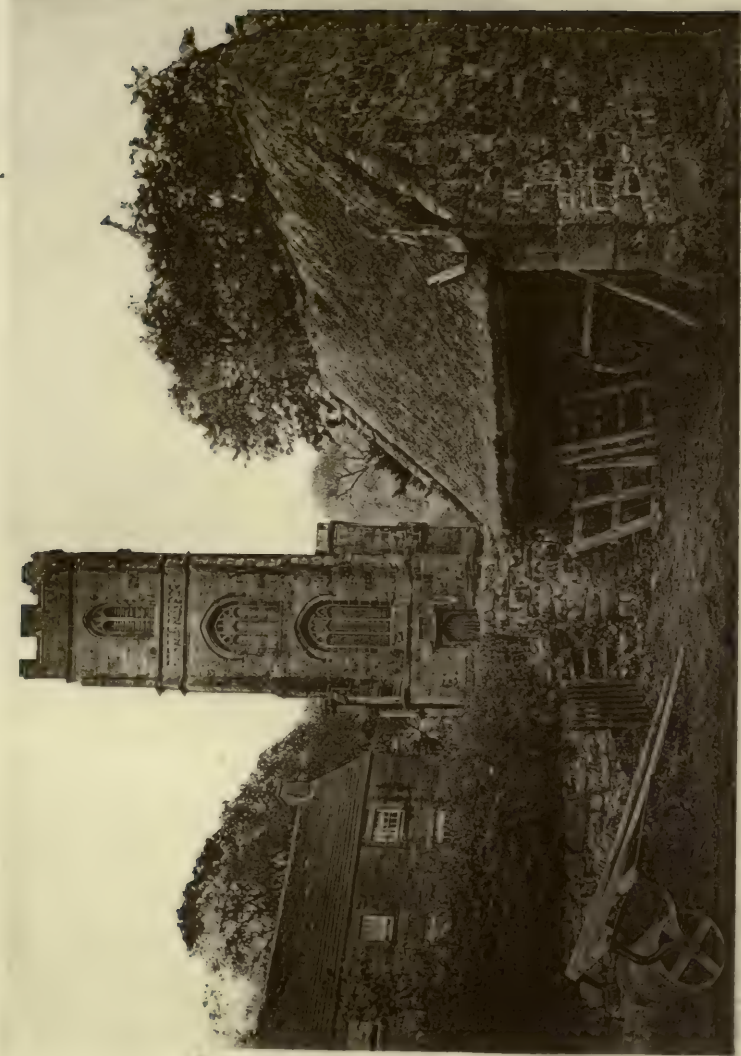
* These initials most likely stand for Godfrey Heathcote. We do not recollect meeting with the name of Heathcote, of Chesterfield, in any work on campanology, but a deed of 2 Elizabeth speaks of "Radus Hethcote nuper de Chesterfeld, bell-founder." Add. MSS. 6667, f. 307. Godfrey Heathcote, ironmonger (and probably bell-founder), was Mayor of Chesterfield several times at the commencement of the seventeenth century. See Glover's *History of Derbyshire*.

† This bell is probably unique. We sent this inscription to *Notes and Queries* (4th S. ix. p. 466), but could not hear of any other English church-bell bearing the name of Bonaparte.

The Chapelry of Dethick.



THE precise date at which chapelries were founded can usually be settled with much more precision than is the case with the mother-churches, and the chapel of Dethick, an offshoot of the mother-church of Ashover, is no exception to the rule. This chapel, dedicated to St. John the Baptist, and not to St. John, as Lysons has it, was founded in 1279 by Geoffrey Dethick, and Thomas, the Prior of Felley in Nottinghamshire. This Priory of Felley was instituted by Ralph Brito about the year 1154. The Chantry Roll, of the time of Edward VI., thus describes this chapel and its foundation:—"The Chappell of St. John Baptyste in Detheke founded by Jeffreie Dethyke and Thomas somtyme Prior of Felleye did bynde himself and the Covent to paye v marks yerelie owte of the lands in Ashover towards the provydyng of a prest to saye Devyne service, for his soule, etc., dated A. Dom. mcccclxxix., lxxiiis, iiij*d*. Thurstan Palfriman, chaplyn. It is distaunte from the Paryshe Churche iij myles and Sir Jeffreie Dethyke, Knight, dyd opteyn a lycense of the Bysshoppe of Coventrye and Lychfeld to have devyne service and to receyve sacraments of the Churche for hymn and his famly dated iiij Febr. A. Dom., mcccxxviii. The incumbent hath a lodgyng of the valewe of vjs. viij*d*. The goods etc. is borrowed of the heyres of the sayd Dethyk." It seems then, that though it may be correct to speak of the chapel as founded, *i.e.*, endowed, in 1279 (probably by the will of Sir Geoffrey) a license for the celebration of divine service was obtained fifty years earlier, which will be the date when the erection of the chapel was commenced, or at all events decided upon in the mind of the founder. In the last year of the reign of Henry IV. (1312) a chantry was founded in this chapel by Roger de Wyngerworth, of the value of twenty shillings, the income being derivable from two messuages, consisting of a hundred acres of land and four acres of meadow, in "Selyoke and Halose."



W. & A. D. 1880

W. & A. D. 1880

Lethbridge, W.

The chapel consists simply of a nave and chancel under a single roof, and an embattled tower at the west end. This tower, which we shall shortly describe more particularly, is an interesting example of late Perpendicular, bearing on the west front the date, 1532. It is obvious that the building was thoroughly restored at this time, when the walls were raised, and upper or clerestory windows inserted. It is most unusual to meet with these windows where there are no side aisles. There are three of them on the north side and four on the south, being square-topped, two-light windows, with cinquefoil heads. On the south side, at the east end, there is a large three-light window of the same pattern. There is also a small deeply-splayed lancet window on each side of the chapel; these two windows doubtless formed part of the original building erected by Sir Geoffrey. The simple pointed doorway, too, on the south side, and the corresponding one on the north, now built up, show by their general character, and especially by the dripstone with which they are shielded, that they belong to the early English period. Perhaps also this may be the case with the piscina niche to the south side of the altar. The lower masonry of the side walls is of a ruder construction than that in which the clerestory windows are inserted, and we may safely conjecture that the older portion of these walls, as well as the doors and windows just described, are a part of the chapel for which a license was obtained from the Bishop in 1228. Their style much more corresponds with that which was in vogue about 1230 than in 1279, when it is popularly supposed that the chapel was built, for at the latter date the Decorated style was succeeding to the Early English. The chancel window, the top of which has been somewhat clumsily restored of late years, is the only example of true Decorated that we noted in the building. In the north wall of the chancel is a large square recess, partly closed by slabs of stone, used formerly as an almery or receptacle for the sacred vessels, &c.; but besides this there is no other point of interest in the interior of the church, nor any monumental remains, as neither the building nor churchyard had any right of sepulture pertaining to them. The roof is almost flat, supported by heavy transverse beams after the style that universally prevailed at the close of the Perpendicular period. The timber is now all new, its restoration after the old pattern, in consequence of a fire that occurred at Christmas, 1872, having just been accomplished. The narrow high archway, that leads under the tower at the west end

of the church, has a peculiar appearance, as only one of the jambs or sides has been chiselled into mouldings. The reason of this curious defect is, however, obvious, it being a necessity to give sufficient strength to carry up the circular stairway on the south side of the tower; for the tower is very narrow in proportion to its height, and its design did not permit of the steps being placed in a turret which would form an excrescence on the outside.

It now remains to give some details respecting this tower with its elaborate armorial bearings. The tower is crested with a light battlement, on one of the stones of which is the date, 1866, pointing to its recent renewal; and it is surmounted at the south-east angle by an elegant open turret. There is a small doorway at the west, above it being a pointed window of three principal lights with debased Perpendicular tracery. The bell-chamber windows are of the same design, but of only two lights, and below them is arcade work consisting of similar windows filled up with masonry. Between them runs a broad frieze or belt all round the tower, upon which are sculptured numerous armorial bearings. Though the tower has not yet stood for three-and-a-half centuries, many of these shields are partially defaced, and some almost entirely. We have spent considerable time in the rather laborious work of decyphering the bearings, but are happily aided in our task by a description of them taken last century, when they could be read with greater ease. This description is preserved amongst the Wolley MSS., and it was utilized and amended in the account of Ashover and Dethick, published by Nichols, from which we have already quoted. Bassano also visited Dethick about the year 1710, but though he was generally so careful in detailing everything connected with his science, he appears to have found these elaborate coats too much for him; and in his account of the church (not hitherto published), he contents himself with describing those on the lower part of the tower as follows:—

“Dethick Chappell, south side of steeple, Bezants a label of 3 poynts, Babington, to which is impaled 7 maseles, 3, 3, 1, with a label of 3 poynts.

“Supporters griffin and unicorn. On north side of steeple same, but worn. On west side over door, ‘Anno verbi incarnati, 1530.’”

The elaborate heraldic display on the tower will be chiefly explained by a reference to the account of the Babington family and

their alliances, in the description of Ashover Church, but a brief additional note or two are required.

As early as the reign of Henry III. Dethick belonged to an ancient family who took their name from the manor. In the reign of Edward III., Sir Geoffrey Dethick and his brother married the two coheiresses of Annesley.* But in the reign of Henry VI., the elder line, resident at Dethick, became extinct by the death, in battle, of Robert, eldest son of Sir William Dethick, and of Robert's only son, Thomas. The eldest sister and coheiress of Thomas Dethick married Thomas Babington, the younger sister marrying Pole, of Heage. Roger, the second son of Sir William Dethick, settled at Derby, and from him were descended Sir Gilbert and Sir William Dethick, who successively held the office of Garter King-at-Arms. William, the third son of Sir William Dethick first mentioned, married the heiress of Curzon of Breadsall; and his two younger brothers, John and Reginald, married two of the co-heiresses of Meynell of Newhall.

Dethick thus passed into the hands of Babington, by the marriage between Isabella Dethick and Thomas Babington, at the commencement of the fifteenth century. The precise date is not known, but it occurred sometime prior to 1431, as is proved by the following extract from the records of 10 Henry VI., quoted by Nichols. "Finis inter Thomam Babington armig. et Isabellam uxor. ejus querentes, et Thomam Chaworth militem, et W. Babington militem et W. Ugarthorp armig. deforcientes de Maner. de Deth. et Lutchurch, cujus uno prato et ij messuag et iij bovat. terræ in Whittington, et de advocacione cappella Sancti Johan. Baptiste de Deth, etc."

The eldest son, Thomas, transmitted the estate to his son and heir Henry, and Henry's son and heir was the unfortunate Anthony Babington who was executed for high treason in 1586, having taken part in a plot for the rescue of Mary Queen of Scots, who was then in captivity at Winfield Manor House. The Manor of Dethick would then have been escheated to the crown, but Anthony, knowing the dangerous nature of his conspiracy, had previously made it over to his younger brother, George, together with other landed property. George Babington, however, soon became involved through his extravagances in pecuniary difficulties, and the estate was sold to Wednesley Blackwall, Esq., and eventually became the property of the Hallowses.

* Nichols' *Collectanea*, vol. viii., p. 323.

The chapel of Dethick was, of course, held by the owner of the manor through all its vicissitudes, indeed it almost formed a part of the extensive mansion of the Babingtons, from which it was only separated by a few yards. The tower was erected by Sir Anthony Babington, mentioned above, who died in 1544; and the various inter-marriages of the family which we have just enumerated will explain the reason of the presence of the different coats of arms. The escutcheons are not described at length, when they have already been given under Ashover.

On the south side of the frieze or belt that encircles the tower, are three shields.

I. Babington impaling Fitzherbert.

II. Babington, impaling quarterly 1st and 4th, Dethick with a label; 2nd and 3rd effaced, but Dethick usually quartered the coats of Allestree of Turnditch, and Stafford of Grafton, with which families they had intermarried, though it is now quite impossible to trace these bearings. The label on the Dethick coat was probably used to mark the heiress of the elder branch. It was subsequently dropped.

III. Babington impaling Dethick.

On the west side are four shields,

I. Babington impaling Dethick.

II. Babington impaling Alfretton. There are supporters to this shield that are described by Wolley as "indistinct, apparently two baboons," and Nichols adds that "the supporters used by Sir Anthony Babington were two baboons upon tuns, in the false wit of the age—Baboon-tun." The wainscote of the hall of old Babington House, at Derby, was ornamented with carvings of these baboons, an engraving of which is given in Simpson's *History of Derby*.

III. Babington impaling Ferrers. This shield also has indistinct supporters. "Apparently the lion and the dragon, the Royal supporters of the time of Henry VIII." The royal supporters were often used, says Nichols, by men of rank to denote attachment to the reigning monarch. Sir Anthony Babington has introduced them upon Kingston Chapel, Notts. This use of the royal supporters is a strange heraldic liberty, and was probably done in those days without express permission.

IV. "Babington, with a crescent in chief, higher than the label, impaling a bend between 6 cross crosslets, Longvillers."

On the north side are four coats, all much defaced.

I. Babington impaling Dethick.

II. impaling Babington. The first half of this shield, which is quite illegible, except that it appears to have borne a quartered coat, is supposed to have borne the quarterings of Rolleston of Lea.

III. *Sa.*, on a chief, *or*, a demi-lion rampant *gu.* (Markham), impaling Babington.

IV. Babington impaling This cannot now be decyphered, but it is suggested that it was, paly of 5, *or* and *azure*, the arms of Constable of Kinolton.

On the east side there are also four coats.

I. Babington impaling, *sa.*, a lion rampant, armed and langued, *gu.*, within an orle of cinquefoils, *arg.* (Clifton).

II. As the first.

III. Indistinct, apparently as the first, but Nichols thinks that it is possibly the arms of Elizabeth, daughter of Sir Anthony, who married Sir George Pierpoint; as the Pierpoint coat was *arg.*, a someè of cinquefoils, and a lion rampant, *sa.*

IV. Babington, on a chief the cross of St. John of Jerusalem. Sir Anthony's brother John was, as we have already stated, a knight of St. John. Sir John Babington was a knight of much fame in the order, and held several of the most important offices. He was Preceptor of Dalby and Rothley, and Receiver General of England. He was appointed Grand Prior of Ireland on the 15th of June, 1527, which office he exchanged for the still more honourable one of Turcopolier, just a year later. The Turcopolier was the commander of the Turcoples or light cavalry, and to him was entrusted the coast defences of the island of Rhodes and subsequently of Malta. It was an office specially reserved for the head of the English contingent of the knights of St. John. The office must, however, have been a sinecure when held by Sir John Babington, for the knights were expelled from Rhodes in 1522, and did not obtain possession of Malta till 1530. On the 7th of January of that year, Sir John resigned the high office of Turcopolier, and was appointed to the Bailli of Aquila, Aquila or Ecle being a preceptory situated about seven miles from Lincoln. Here it appears that he died, three years after the erection of the tower at Dethick, viz., in 1533.*

We have now completed the description of all that can be decyphered on the frieze round the tower, but on the south

* Porter's *History of the Knights of Malta*, vol., ii., pp. 290, 294, 299, 323.

side, some ten feet from the ground, is a large shield of Babington impaling Ferrers (Sir Anthony's second wife). Wolley speaks of the royal supporters being used here, but in this case one of the supporters is, to all appearance, an unicorn, and we thought that this animal was not used as a royal supporter till the time of James I. The 'lion,' too, has a greater resemblance to a bear than to the king of beasts. The crest is a wyvern's head between two wings displayed, and above it is the Babington motto *Foy est tout*. Over all are the letters A.B., H.C. The shield rests upon a tun, having allusion to the last syllable of the family name. Nichols mentions another favourite device of the punning heralds of this family, a babe issuing from a tun, a device that forms a curious cornice at Kingston. The inscription over the west door, as already quoted from Bassano's notes, is still just legible though several of the letters have almost crumbled out of existence.

The Chantry Roll, describing the chapel of Dethick, does not enumerate any vessels or other properties, but says—"The goods etc. is borrowed of the heyres of the sayd Dethyk." The Babingtons were probably a sufficiently influential family to forbid the Commissioners to take an inventory of the goods of the chapel, which they regarded as their private property, and hence they appear, too, to have saved them from sequestration, for there was far more of ecclesiastical furniture in Dethick chapel in 1558, than was the case with many a larger church, as is proved by the will of Thomas Babington.* This will is dated the 10th of November, 1558, just about the time of the accession of Queen Elizabeth and the re-establishment of the Protestant faith. The will bears traces of this time of religious change, for the writer is evidently puzzled whether to style the ecclesiastic in charge "priest" or "minister," and solves the difficulty by the use of both expressions. In it Thomas Babington bequeaths to his heir—"The belles, and the cloke (clock), the bowks, and vestments, the challes of sylver, and the ornaments and inclothment of my chappell of Dedyke, and my sellinge Ryinge of gold that was left unto me by my grandfather (ancestor?) Thomas Babington, and I also dowe geve ordere and wylle that he that ys my said eare, being of the adge of xxi years shall for the spayse of 16 years at leaste

* Add. MSS., 6668, f. 99.

next after my desseasse earlye fynde kepe have sustayne at the chappell of Dedyke one honeste and abelle preste and menester to selebrat and dowe devyne servis daylye thear, and that my sayd eare shall fynde the said menester or preste competent and convenyent meat drinke and lodginge fyer and fuelle and to him yearlye 4 *li* of lawful moneye over and besydes the sayd meat and drinke lodginge fyer and fuell duringe the sayd 16 yeares at leaste, and I wylle that Sir Mylles Whitworth shall be the sayd preste yf he so wylle and so long leve, and yf my sayd eare so dowe not but reffuse or neglechte to fynde and sustayne the said preste or to paye him as ys afforsayd, then I wyll all sutch tenements with the appurtenances in Alfreton or thereabouts that belongs to the chantree of Alfreton, whearof Sir Robert Whit was chantre preste, and also tenements in Somercots with the appurtenances to my executor for xx years after my decease to support the Dedyke preste."

There is no trace of heraldic glass now left in the windows of the chapel, but it was formerly well supplied, although much mutilated at an early date. In Wyrley's copy of Flower's Derbyshire Visitation (1569), with additions taken by himself in 1592, he says of the arms at Dethick:—"The glass is much broken, but heare have I set downe of the fragments the remaynder."—*

I. Babington impaling Dethick.

II. Leche impaling Babington.

III. Babington impaling *arg.*, on a saltire, *az.*, five water bougets, *or*, (Sacheverell).

IV. *Sa.*, a chevron between ten martlets, *arg.* (Benefeld.)

V. *Arg.*, a cross flory, *sa.*, within a border engrailed, *gu.* (Walton).

VI. Babington impaling Ferrers.

VII. Quarterly 1st and 4th Chaworth; 2nd and 3rd paly of six, *or* and *gu.*, a bend surtout, *arg.* (Longford.)

The alliances signified by these escutcheons have been already explained, with the exception of Sacheverell, Benefeld, and Walton. Thomas Babington, son and heir of Sir Anthony, the rebuilder of this chapel, married Catharine, daughter of Henry Sacheverell, of Morley. We are unable to account for the presence of the two other coats.

A later Visitation, taken in 1611, mentions, that "Thomas

* Harl. MSS., 6592, f. 87.

Babington, of Dethick, had nine sons and six daughters, as in the chappell window at Dethick aforesaid, whose names as they are there expressed doe folowe." Then follows a list of the children and their marriages, corresponding in the main with that already given under Ashover.*

It only remains to note that the tower contains a single bell, eighteen inches in diameter at the mouth, and bearing no inscription beyond the date, 1836. Close to the tower is a horizontal metal sun-dial, fixed on the top of a stone pillar. It has no date, but bears the maker's name, "Ralph Gosling."

* Harl. MSS., 1093.

The Chapelry of Lea.

THE hamlet of Lea, which closely adjoins that of Dethick, and forms part of the same township, is partly in the parish of Ashover, partly in that of Crich, and partly in South Winfield. In the reign of King John, the manor of Lea belonged to Robert de Alveley. He left two daughters, his coheiresses, the eldest of whom conveyed her moiety of the manor to Ferrers, of Stockesley, in Staffordshire, and it was subsequently sold by her son to Sir Geoffrey Dethick, through whom it came into the hands of the Babingtons. The younger daughter conveyed the other moiety to one of the De la Leas, which was afterwards purchased by the Frechevilles, who in their turn sold it, in the fourteenth century, to the Rollestons.

A chapel, dedicated to St. Mary, was founded here by Robert Alveley, in the reign of John; and that moiety of the manor of Lea in which the chapel was situate, was for a long time distinguished by the name of Leachurch (Lutchurch). In the twelfth year of Henry IV., Roger de Wingerworth founded a chantry in the chapel, endowing it with xxs. issuing from three messuages, forty acres of land (arable), and four acres of meadow in Stanley. This chapel is thus described in the Chantry Roll:—"The Chauntrye of Legghe founded by Robert Alveley for a pryste to mayntayne Godds Service at the chappell of the Leighe because there is no pareyshe church nere by j myles a halfe, and there to pray for the founders soule, etc. There ys many hamletts adjoynyng to the chappel xlviii. clere livs. viij*d.* iiij. in rents resolute. Thos. Roughbotham chauntrye preste. It is distant from the Paryshe church*e* iij myles. It hath a mancyon house and lands prysed att xiijs. iiij*d.* by yere, stock liijs. *xd.*"

Amongst Reynolds' Church Notes we find the following passage relative to this chapel:—"Upon Mr. Nightingale's barn (standing by the yew tree at the town head) in Lea, in the parish of Ash-over, co. Derby, which formerly was a chappel, and is still called the chappel barn, is this inscription wrote upon each side of a window (which I copied off in 1768)—'Anno Domini 1478. Thys chapel was made.' "* Lysons, writing in 1817, speaks of this inscription as "still visible," but we failed to find either inscription, or window, or any other certain trace of an ecclesiastical building. An old inhabitant showed us the barn, traditionally spoken of as the chapel, and said that he recollected, as a boy, an old oak reading desk standing in one corner; but the building, if we hit upon the right one, has now been completely changed in character, and is divided into two stories, the lower one being, at the time of our visit, appropriated as a kennel for sporting dogs.

* A rough pen-and-ink sketch is given of this window (Add. MSS. 6670, f. 267), from which it appears that it was a pointed Perpendicular window of two principal lights.

Barlborough.

Barlborough.



THE first historical mention of Barlborough occurs in the will of Wulfrie Spott, 1002, to which we have occasion to refer in several of our descriptive notices of the Derbyshire Churches. By this will the manor of Barlborough, like the adjacent ones of Clown and Eckington, was bestowed on Morcare, and did not form part of the endowment of Burton Abbey, as asserted by Lysons. At the time of the Domesday Survey it was held by Robert under Ralph Fitzhubert. It is supposed that this Robert was ancestor of Robert de Meinell. One of his co-heiresses brought the manors of Barlborough, Killamarsh, and Whitwell to Sir Matthew de Hathersage in the reign of John; and in the latter end of the reign of Henry III., the co-heiresses of Hathersage brought it in moieties to the families of Goushill and Longford.

The moiety belonging to the Longfords continued in their family for several generations. In 12 Edward I. Oliver de Longford is described as possessed of a manor at Barlborough, and in the 32nd year of the same reign mention is made of one John de Longford as the owner. The Inquisitions also of 30 Edward III. and 3 Henry IV. prove that it continued with the Longfords. Indeed it was not till 1610 that it left the family, when, at the death of Sir Nicholas Longford, it was conveyed by one of his co-heiresses to a younger branch of the Poles of Wakebridge. The last representatives of this marriage, two maiden ladies, both died in the year 1755.

The history of the other moiety is not so easy to trace, but it was held in 20 Edward II. by Walter de Goushill and his wife Margaret, by Thomas de Goushill in 48 Edward III., and apparently remained in the family till about the close of the fifteenth century, for Anthony Wingfield who had married

a co-heiress of Sir Robert Goushill, suffered a recovery in 1513. In 1521 Thomas, Earl of Derby, died seized of a manor at Barlborough, his uncle Edward Stanley in 1523, and Sir William Holles, sometime Lord Mayor of London, in 1542. Queen Mary, in 1544, granted the manor, that had belonged here to the Stanleys, to Dame Anne Stanhope; and Sir Thomas Stanhope sold it in 1571 to Sir Richard Pype, another Lord Mayor of London, who died seized of it and of the advowson of the rectory in 1587. These various changes all appear to relate to the moiety inherited by the Goushills, but there are other records relative to manors at Barlborough that are not so easy of explanation. A survey of Barlborough, taken in 1630, describes three parks, and this probably points to the subdivision of the manor into three moieties at sometime in its history. In this way and this only, can we account for the fact that, though one moiety of the manor was in the hands of the Longfords throughout the sixteenth century, and though the history of the second moiety at the same period can be accurately traced, Francis Rodes, who was made one of the Justices of Common Pleas in 1585, purchased an estate, described as the Manor of Barlborough, of the Seliokes about the same time. That there was some dispute, however, about the manorial rights, is made evident by a lawsuit on the subject between Humphrey Pype, son of the above-named Lord Mayor, and Sir John Rodes, the son of Francis Rodes. Eventually it seems that Sir John Rodes purchased Pype's moiety, in whose family the manorial rights and the advowson of the church still remain. This third manor, purchased of the Seliokes by the Rodes, who had for several generations lived at Staveley Woodthorpe, was probably the one described in the reign of Edward I. as "the manor of Ada de Grydeling and the park of Barlborough," which was then held by William de Fauconberg, and in the next reign by John de Stuteville. This estate of the Seliokes had previously belonged to the Constables of Yorkshire, to whom, we think, it came by marriage, but we have failed to ascertain in what way. Stephen Constable of Catfoss in Holderness is said to have been "seized of the manor of Balbroke (Barlborough), now in possession of Sir John Rodes."*

* Vincent's Derbyshire (College of Arms), 156. The previous information about the manor is taken from the various Inquisitions, Quo Warranto and Patent Rolls, the references to which would be too numerous for quotation.

We have been thus particular in trying to trace out the respective owners of the divided manor, in order to explain the cause of the armorial bearings on the church, which we shall presently describe.

The Domesday Survey speaks of this manor and that of Whitwell being held conjointly, and chronicles the then existence of a church and a priest, but whether situate at Barlborough or Whitwell it is impossible now to say with certainty. Although a fine cruciform church must have been erected at Whitwell not many years after the Conquest, we failed to find any trace of the existence of a building prior to the advent of William, and are inclined to think that the claims of Barlborough as the older church are superior. Barlborough was evidently the more important place when the Survey was taken, for not only is it mentioned first, but the name in the original document is traversed by a red line, which was used by the Norman scribes to particularise places of more especial note. Moreover, though the present building may not show any sufficient trace of early work to justify our surmise, there is a memorial in the churchyard, against the north side of the tower, which points to early sepulture upon this spot. This memorial is a rude stone coffin, originally formed of one block of stone hollowed into a trough, and with a circular receptacle for the head at the wider end, but now broken into four fragments. It measures, in its outside dimensions, six feet nine inches by two feet four, and apparently is not of later date than the eleventh century. This coffin, according to notes taken by Dr. Pegge, was exposed at the foot of the tower nearly one hundred and fifty years ago, though it was then on the south side and unbroken.

The church is dedicated to St. James, of which there is no reasonable doubt, though certain modern Directories of Derbyshire, without any apparent cause, persist in ascribing it to St. Matthew. The building consists of a nave, chancel, north aisle, and embattled tower. The nave is separated from the north aisle by four semi-circular archways resting on three pillars, two of which are octagon, and the other is channelled into a quatrefoil shape. These afford clear proof of the erection of a substantial church here in the later Norman days, in the reign probably of Henry II. or Richard I.; and this church must have been again much altered or rebuilt a little more than a

century later. The archway leading from the nave into the chancel is supported by corbels terminating in well-defined foliage, and belongs to the Early English period of architecture. It also seems as if parts of the present tower were then erected, and this is not only indicated by the small pointed light on the south side, but by the general appearance of the masonry of the lower part of the walls.

On the west front of the tower we find two stones engraved with the following arms—Barry of six, a canton, ermine; and Paly of six, a bend. These are the respective arms of Goushill and Longford, who married the co-heiresses of Hathersage, the former sole owner of the manor, and doubtless, also of the advowson of this church. Now Sir Matthew de Hathersage was living in 1248, and it seems probable that it was about the close of the thirteenth century that these two families rebuilt the church in the style of that period, the Early English, and engraved their armorial bearings as a memento on the walls. Though the manor was divided between the heiresses of Hathersage, it does not appear that this was the case with the advowson of the church, for the inquisition at the close of the reign of Edward I. particularises John de Longford as the owner of the church.* The main characteristics of this tower are of a much later date, but the stones with the arms of the refounders of the church would naturally be preserved. The square-headed west door to the tower and the window above it are comparatively modern innovations, for we find from the interior that the west window has been blocked up, and the present light only occupies a portion of that space. The summit is ornamented with four pinnacles and intervening battlements of debased Perpendicular, or possibly still later style. Of this style, too, are the windows that light the north aisle, and the whole of the chancel, including the five-light east window, the south doorway, and the two south windows.

Over these two south windows of the chancel are four more coats of arms cut in stone. The first has the arms of Goushill repeated. The second is a quartered coat, 1st and 4th, a bend upon a pale; 2nd and 3rd Quarterly. The first bearing of the first coat, though incorrectly given, probably owing to the exigencies of space that could not be conquered by the stone hewer,

* Inq. post Mortem, 32 Edward I., No. 24.

appears to be intended for Longford, and the other for Solney, of Newton Solney. This family died out in the course of the fourteenth century, when the co-heiresses married Sir Nicholas Longford and Sir Thomas Stafford, their arms being—Quarterly, *arg.* and *gu.* The third coat is, a chevron fretty between three fleurs-de-lis. Dr. Pegge attributed this coat to Sherley, a family of Kent, but was unable to assign any reason for its presence here, nor have we, though we have spent no little time in the search, been able to find any alliance between the Sherleys and the Longfords, or Goushills, or any other families connected with Barlborough. The Sherleys bore—*gu.*, a chevron counter-compony, *arg.* and *sa.*, between three fleurs-de-lis, *or*; but this coat seems to us to correspond more nearly to one used by Delves, of Cheshire, &c.—*arg.*, a chevron fretty, *or*, between three fleurs-de-lis, *sa.* William Babington, of Chilwell, who was Sheriff of Derby and Notts. in 1456, was seized of lands at Barlborough. His daughter and heiress, Etheldena, brought his estates to Sir John Delves. She died in 1503.* This is the most satisfactory solution that we can offer in connection with this escutcheon. The fourth shield bears another quartered coat—1st and 4th, a cinquefoil between eight cross-crosslets (Constable of Freshmarsh); 2nd and 3rd, two bars of five lozenges (Constable of Catfoss).

The connection of the Constables with Barlborough has been already mentioned, but it remains to be explained that Stephen Constable of Catfoss, who bore the fusiled bars, married Elizabeth, daughter and heiress of George Constable of Freshmarsh, the older branch, and therefore bore his wife's arms in the first place. There is yet one more armorial bearing to note. To the left hand of the east window of the chancel is a shield charged with a mullet. This is the coat of Ashton. The connection of the Ashtons with Barlborough is thus explained in a note from J. C. Brooke, "Somerset," dated Herald's College, 16 April, 1781, to Dr. Pegge, the well-known Derbyshire antiquary—"Alexander Ashton lived at Barlborough, in Derbyshire. He married Helen, daughter of Otwell Culcath, and had fame as of Kinwoldmarshe (Killamarsh), living 1569. Both Killamarsh and Hathersage, where the Ashtons had pro-

* Pedigree of Babington, from a roll drawn by the College of Arms in 1627. A John Delys married Elizabeth, daughter of Henry Sothill, and widow of John Frecheville; John Frecheville died in 1509, and his tomb is still extant at Staveley. Can this be the same Sir John Delves who married Etheldena Babington for his first wife? The Frechevilles, also, at one time held property in Barlborough. Nichols' *Collectanea*, vol. iv. p. 4.

perty, anciently belonged to the Goushills. It looks as if there was some connection between them.”*

It follows, then, as a fair conclusion from the presence of these numerous coats of arms, that this chancel was rebuilt, and probably the church generally restored, in the first half of the sixteenth century, by the Constables, Ashtons, and Longfords (and perhaps of the Delves), preserving on it also the earlier arms of Goushill and Longford.

It would have been well for its comeliness if the church had undergone no later “restoration;” but the round-headed square-paned windows of the south side of the nave, and the flat-ceiled roofs of the interior of both nave and chancel, speak plainly of the abominations of the pseudo-Italian of the last century. Nor have we long to seek for the authors of this “beautifying,” as it was generally termed. A small mural brass at the east end of the north aisle records that:—

“In hopes of a blessed resurrection are hereunder deposited the remains of Mrs. Margaret Pole and Mrs. Mary Pole, two maiden sisters, whose lives were employed in the exercise of piety and works of charity, in which they had a special regard for the House of God, and his living temples, the poor; whereof, as to the former, the handsome addition made to this sacred edifice, and the new seating of another in an adjoining parish [Killamarsh?]; and as to the latter, an almshouse erected in this town are generous instances; as they always joined together in these good works, so in their deaths they were not long divided: Mrs. Margaret Pole died 7th August, and Mrs. Mary Pole 17 September, 1755.”†

The recital of this inscription has brought us to the interior of the church, of which we need only say in general terms that its appearance is quite spoilt by the ceiled roofs, and the ugly western gallery which blocks up the archway into the tower. There are hardly any memorials of sufficient age to warrant our commenting upon them, though perhaps we may

* Pegge's Collections, vol. i. According to Flower's Visitation in 1569, the Ashtons of Killamarsh were descended from Sir John Ashton, a natural son of Sir John Ashton of Ashton-under-Lyne, and bore a baton sinister across the mullet.

† The Rector of Barlborough informs us that it is generally understood that the front of Barlborough Church was rebuilt by Mr. Gilbert Rodes, the same gentleman who was concerned in the rebuilding of Elmton Church. He died in 1768. He adds, however, that the date in the register of the “first child baptized in the new church” and that of the Misses Pole is confirmatory of the view in the text. It is quite possible that the two ladies restored one part, and Mr. Rodes another. The parapet and pinnacles on the church were placed there in 1776.

except that to Sir Richard Pipe in the chancel, which bears the following inscription:—"Hic jacet Ricardus Pipe miles, civis quondam et major, London, et hujus rectoriæ solus patronus, qui ultimum diem clausit 19 die Mensis Sept. A D. 1587; et ætatis suæ 72."

Bassano, an heraldic painter of Derby, who visited this church in the year 1705, says in his manuscript notes that "within the altar rails, south above Pipe's tomb, hangs an helmet with Pipe's crest upon it," but this has now long since disappeared.

There is, however, one monument in this church that is worthy of detailed notice, and which has already excited no little interest and comment. Bassano speaks of it as reared up against the east wall of the chancel, and several subsequent accounts describe it as "near to the communion table;" but this memorial must now be looked for at the east end of the north aisle. The monument is sculptured in low-relief, and is let into the floor nearly level with the pavement. It consists of an effigy of a female, and the dimensions of the stone are six feet ten inches by two feet seven. The figure, which is much mutilated, is dressed in a close-fitting gown, and over it a long mantle fastened across the breast by a cord secured by two studs. She has her hands raised. On each side of the head is a shield, the dexter one illegible, and on the sinister a bend. At the feet, too, is another shield supported by two talbots collared and belled. Bassano says that at his visit to the church the shield at the dexter corner bore a saltier (Nevile), and the one at the sinister a bend between six martlets (Furnival), whilst at the feet were the same arms impaled. He also records that the following was all of the inscription then legible.—"Hic jacet . . . Johanne fil . . . her . . . Willielmi Furnival Tho. . . ." He takes it to be the memorial of Joan, wife of Sir Thomas Nevile, lord of Furnival, in right of his wife, who was heiress to William Lord Furnival, and the last of the name in direct line; he died in 1383. Furnival's Inn, London, was his residence in town. Joan had only one daughter, who carried the great Furnival estates to John Talbot, first Earl of Shrewsbury. She was married in 1384, and buried at Worksop about the year 1395. Her husband died in 1406, and was buried on her right hand in the centre of the chancel of the old Priory at Worksop. The upper portion of his

effigy is still extant at that church.* It is supposed that this monument was removed a few years after the Reformation, when great havoc was being made there. Judge Rodes, who was seneschal to the Earl of Shrewsbury, is said to have obtained permission for its translation to its present site, in order that it might grace the church of his newly-acquired property at Barlborough, the undivided patronage of which he had just secured. What is now left of the marginal inscription is very difficult to decipher. "Wilhelmi Fournivall" is still quite distinct, and the words immediately preceding it, "heir et uxor," but the remainder is too illegible to hazard the committing of it to paper. Pigot, the ancient rhyming chronicler of Worksop Priory, thus speaks of the position that this tomb formerly occupied:—

" Dame Johane is served aboven the hye quere
 Next Thomas Nevill that was her husband
 In alabaster, an ymage, Sir Thomas right nere
 As he is tumulate on her right hand,
 And by her daughter Molde, we understand,
 Went out the Furnivalls, as by their name,
 As Lovetofts by Dame Molde afore did the same." †

Close to this ancient tomb of Lady Furnival is the upper portion of the old font. It is a large octagonal stone about eighteen inches high, and two feet three inches in diameter, with a basin ten inches deep. It is a pity that this old stone should not be restored to its original use in the place of the modern makeshift that now does duty. In the hollow of this font there is a small octagon-shaped stone, a model, as it were, of a larger font. It stands ten inches high by eleven in diameter, and has a basin eight inches deep. Two small lips or handles project from the sides about half-way up. We have little doubt that this stone vessel formerly served the purpose of a moveable stoup, to contain the consecrated water. It is usual in our churches, where stoups are left, to find them in the shape of basins or receptacles built into the wall at the entrance to the doors, but it was not infrequent for them to be movable vessels of different materials and placed on stands or pedestals as occasion served. Bloxam quotes from an inventory of Church goods of the year 1500, "a stope off lede for the

* Hunter's *Hallamshire*, p. 57. An engraving of this monument, and of her ancestor's at Worksop, are given in the new edition by Dr. Gatty. See also the new work on *Worksop, &c.*, by Robert White, where there is an admirable pedigree of the early Lords of Worksop.

† The Rhyming Chronicles of Worksop consist of twenty-nine stanzas, of which this is a fair specimen. The Chronicle is given in full in Dugdale's *Monasticon*, vol. ii., p. 937—939, from an ancient manuscript in the possession of the Talbots of Grafton.

holy water atte the Church dore." We have ourselves discovered another of these detached stone stoups, of a slightly different pattern, which we believe to have belonged to the old chapel at Newbold, near Chesterfield. Dr. Pegge, writing about the middle of last century, speaks of "a hole in the wall for holy water" at the end of this aisle, by which he probably meant a piscina, but there is no trace of one now remaining.* He also describes certain arms in fresco at the east end of the north aisle, viz.: "a bend between 6 escallops, impaling a saltire *ermine*; crest of ye 1st an angel, of ye 2nd a bull's head coupé." This would represent an alliance of Sir Peter Frecheville, who died in 1634. He married for his second wife Isabell Nevile, arms—*gu.*, a saltire, *erm.* (the widow of Richard Harpur of Swarkston.)† On a beam in the nave, at the east end, he noted seven coats, two of which he describes as "*gu.*, a cross potent, *arg.*, and *arg.* a cross, *gu.*" In a south window was, "Quarterly; *arg.*, 10 fusils, 5 in a row; *gu.*, in ye fess point a cinquefoil, *or.*, surrounded with 6 cross crosslets of ye same." These are the arms of Fauconberg and Cooke respectively, whose connection with the manor of Barlborough has been already mentioned. On one of the old pews were the arms and crest of Rodes, with the motto, "Occident, Occidens," and in another place the initials J. R., coupled with the date 1636. These would, doubtless, be the initials of Sir John Rodes, son of Judge Rodes; he was High Sheriff for the county in the 38th of Elizabeth, and died in September, 1639. Bassano and Pegge both notice a shield bearing two chevrons on a beam in the north aisle. This, according to the tinctures, might be either the coat of Musard, ancestor of the Frechevilles, or of Alfreton, but the former is more probable in this situation.

One of the reasons that caused that eminent antiquary and clerical pluralist, Dr. Pegge, to give such an extended notice of the church and manor of Barlborough, probably arose from the fact, not mentioned in any account that we have seen of his life, that he was once presented to this living, at a time when there was a dispute as to the patronage. A vacancy occurred in 1733, and a dispute arose between Mr. Francis Pole of Park Hall, and Sir John Rodes, who was a Quaker, and therefore esteemed by certain illogical persons as incapable of exercising

* Pegge's Collections, vol. v., pp. 17, 32, etc.

† Nichols' Collectanea, vol. iv., p. 5.

the rights of patron. Mr. Pole appointed Dr. Samuel Pegge, and Sir John Rodes selected Rev. Francis Bowler. The Bishop issued a *Jus Patronatus*, and a jury was sworn and gave a verdict in favour of Sir John Rodes on the 29th of August, 1733, Mr. Pole deciding not to appear or persist in his claim. The following is a list given by Dr. Pegge, of the rectors and patrons of Barlborough up to this date from the time when the advowson came into the hands of Sir Richard Pipe.

F. Nevill, presented by R. Pipe, 1574.

James Stephenson, 1597.

Bryan Heperstal, 1616.

J. Brocklehurst, presented by Dame A. Rodes, 1662.

Phineas Maw, presented by Sir J. Rodes, 1682.

James Cooke, presented by Sir J. Rodes, 1699.

Francis Bowler, presented by Sir J. Rodes, 1733.

There must, however, be an error or at all events an incompleteness in this list, for at the inquisition taken at Chesterfield, 14th June, 1650, before the Parliamentary Commissioners, Mr. Brocklehurst, who is characterized as "an honest, able preacher," held the living of Barlborough, which was then worth "about fower score pounds." The church at Barlborough was valued at £10 in the Taxation Roll of Pope Nicholas IV., and at £10 1s. 5½d. in the time of Henry VIII.

It only now remains to note the bells, which are five in number.

I. This bears the inscription in coarse gothic characters, "Sum rosa pulsata mundi Maria vocata." The inscription is preceded by the stamp of a cross patè, and followed by a crown, but it has no other marks.

II. Similar characters and stamps as the first bell, and the inscription "Hujus Sti Jacobi.

III. The inscription in well executed Lombardic characters is "Gloria in excelsis deo. Ihe." The bell founder's mark is a fylfot cross in a shield surmounted by the letters G.H. There is no date, but the approximate date may be gathered from the years that appear on other bells with identically the same inscription and bell founder's mark. These vary from 1609 to 1620 or thereabouts. We have noted similar bells to this, among other places, at Whitwell, Dronfield, Eckington, Alfreton, Baslow, Bonsall, and Denby.

IV. Has no inscription or mark whatsoever.

V. "J.M. Halton made me. Anno M.D.C.C.XX.V."

Barlow.

Barlow.

NTIL the last few years Barlow (or Barley, as it was more usually termed) was merely a parochial chapelry, attached to Staveley, although it was distant six-and-a-half miles from that place, and completely cut off by the intervening parish of Whittington. We have failed to learn anything of the early history of Barlow Church or Chapel, but the probability is that the advowson was attached to the lordship of the manor. At the time of the Domesday Survey this manor was held by Ascut Musard. In the reign of Edward I., the family of Abitot, or Apetoft possessed the manor,* but in the 18th year of Edward II., we read that Robert de Barlow held Barlow, under Ralph de Frecheville, on the tenure of military service and attendance in the manor court. Lysons supposes that that branch of the Abitot family which settled at Barlow, adopted the name of the manor as their distinguished surname.

The church, which is of small dimensions, and is dedicated to St. Lawrence, merely consists of a nave and south porch, with a chancel of modern birth. The Domesday Book makes no mention of a church at Barlow, but early in the Norman period one must have been here erected. The high but narrow doorway inside the porch, with its semi-circular head, is a proof of this, and so also is one of the deeply splayed single-light windows in the north wall. When the church was restored, a few years ago, it was found that much of the masonry of the walls was put together in the rough way common to the Norman period. In pulling down the east end to make way for the chancel, the remains of five small round-headed windows were found, as well as a plain piscina in a semi-circular niche twelve inches high, the basin itself being about eight inches in diameter.

* Jordanus de Apetoft held the manors both of Barley and Dronfield—Inq. post-mort., 2 Edw. I., No. 11.

Norman piscinas are but rarely seen, and this has happily been preserved in the east wall of the vestry, which now forms an adjunct to the north side of the chancel. The Norman style has been well carried out in the new chancel and vestry. Several traces of fresco painting, chiefly consisting of scroll work of a chocolate tint, were laid bare at the time of the alterations, but they were not sufficiently durable to stand exposure to the atmosphere.

A window on the south side shows plain tracery, early in the Decorated period. On the same side is a projecting chantry or chapel, at the east end of which is a small two-light window with a quatrefoil head, which is a good specimen of the same style, *circa* 1340. The south window of this chantry has five lights and affords a curious example of debased Perpendicular. Another instance, though perhaps of the "Churchwarden" era, may be seen in the west window. The porch has a pointed archway resting on plain corbels, and seems to date from the Decorated period. Immediately to the west of the porch is an external staircase leading to a small gallery over the south chantry, which has been suffered still to exist. The west end of the church bears a clumsy-looking bell-turret, covered with shingles, which affords shelter to a single bell, destitute, we were told, of any inscription.

The most interesting memorial contained in Barlow Church is now fixed against the east wall of the nave, to the right of the archway leading into the chancel. It consists of a slab of grit-stone, five feet five inches in length, and tapers in breadth from nineteen inches at the top to thirteen at the bottom. It is ornamented with a raised cross of elegant design, with foliage springing from each side of the stem. On the dexter side is a Norman-French inscription of two lines in Lombardic characters. The inscription is very much worn, but enough remains legible to prove that it is to the memory of Julia, wife of Adam Fraunceis, and it apparently concludes with a promise of pardon of a certain number of days to those who might offer a prayer for her soul.

This interesting stone was found built into the east wall of the church, during the late restoration, where it formed the base of the then east window. It was fortunately noticed by the Vicar in time to save it from mutilation. Norman-French inscriptions prevailed in England from the time of the Conquest up to about the year 1360; and, judging only from the style of the cross, we are inclined to place the date of this memorial in the latter half of the

thirteenth century. This supposition is confirmed by the information that we have been able to gather with respect to Adam Fraunceis. The Derbyshire family of Fraunceis, Franceis, or Frauncis, resided at Allestree in the reign of Edward II., and in the succeeding reign they purchased the manors of Foremark and Ingleby in this county. It seems probable that the progenitors of this family, though we have found it impossible to precisely follow the descent, were originally possessed of estates in the neighbourhood of Barlow, and that another branch, descended from a younger son of Adam and Julia, settled in London, where they speedily became wealthy citizens, possessing much property in Cheapside and elsewhere, as can be proved from the early inquisitions in which their names repeatedly occur. Amongst the Wolley papers is the copy of a deed between Adam, the son of Robert Fraunceis "de Barley Wodesetes," and James, the son of Jordan de Abetot, by which the former, in consideration of a certain sum of money, grants to James and his heirs a bovate of land in Barlow, formerly held by Serlo Baylli. The deed is not dated, but from the names of the witnesses (Hugo de Linacre, Thomas de la Leys, Henry de Newbold, &c.) it may be assigned to the reign of Edward I., and is probably of the year 1283.*

From Reynolds' Church Notes we find that he visited Barlow Church on 14th April, 1757.† He describes "in the north-east corner a large chest tomb bearing round the edge in old text, '*Orate pro anima Roberti Barley, nuper defuncti qui obiit in die assumptionis beatæ Mariæ Virginis. Anno Dom. Millesimo CCCCLXVII Item orate pro bono statu Margaretæ uxoris sue?*'" It is further described as bearing a man and woman drawn on the top, with five uncharged escutcheons on the south side, and two at the west end. The character of this tomb must have been altered a short time subsequent to this account, probably when the church was re-pewed, for prior to the recent alteration the top slab, which is all that remains, was fixed against the wall in the north-east corner. It now once more rests in a horizontal position, somewhat raised from the floor, under the large window of the south chantry. The inscription round the edge is as fresh as in Mr. Reynolds' day. The slab is of alabaster, and is incised with full-length figures

* Add. MSS., 6668, fo. 212. In the Pleas at London, in the Middlesex Iter. for the 22nd of Edward I., mention is made of a suit by "Mestre Adam le Fransseys e les autres nomes en le bref exequitouns Gylbert le Franseys demanderunt par bref de dette ver un Michel dens C. Mars e x livres," &c., &c.—*Year Books* of the reign of Edward I., p. 599.

† Add. MSS. 6,670, fo. 391.

of a man and woman placed under pointed canopies. These two figures afford a good study of the costume of the period. The man is clad in plate armour, and wears his helmet. On the feet are pointed sollerets, over which are buckled spurs, the rowels being crossed; the sword is suspended at the left side, while the hilt of the *miserecorde*, or dagger, shows on the right; the hands are bare, one of them grasps the hand of his lady, and the other is placed on his breast holding a gauntlet. The head of the lady is ornamented with the celebrated mitred or horned head-dress, then in vogue, against which the satirists of the day so vigorously wrote. She wears a long close-fitting kirtle or gown, and over it a flowing mantle fastened with cords across the breast. But the most characteristic portion of her costume is the singular garment called the *sideless cote-hardi*. It consisted of but little more than a narrow strip both behind and in front of the figure, but united over the shoulders and from a little below the waist. Thus the sides of the under dress, and the cincture by which it is confined are visible, as in this instance, through the openings.

This tomb is briefly mentioned by Bassano about 1710, when it was in the chancel; and also in Lysons' Collections a century later, when it was set up against the east wall.

In Glover's *History of Derbyshire* (1833) an inscription is given from another monument, as though then in existence, to the memory of a celebrated member of the same family—" *Hic jacet Robertus Barley et . . . uxor ejus quidem Robertus obiit 2 die Februarii Anno Dom. 1532, quorum animabus propitiatur Deus. Amen.*" This inscription is also repeated in Bateman's *Vestiges* (1848), yet not the slightest trace of either stone or inscription now remains.

But neither Glover nor Bateman can be depended upon for giving inscriptions that were extant in their own days, and the probability is, that this monument had ceased to exist long before their time, and the inscription copied from the Visitation of 1611. In the notes taken at this Church, in that year, by Richard St. George Norroy, King-at-arms, this inscription is given, and also the one to Robert Barley and his wife Margaret, which is still extant. The five escutcheons that Reynolds mentions, as pertaining to the latter of these inscriptions, were then legible, and are described as follows:—

1. *Arg.*, three bars wavy, *sa.*, a chief per pale, *erm.* and *gu.* (Barley).

2. Barry of six, *arg.* and *gu.*, impaling Barley.

3. Barley impaling, *arg.*, three cocks, *gu.* (Cokaine).

4. Barry of six, *arg.* and *gu.*, on a canton of the last, a fleur-de-lis, *or* (Vincent of Braythwell).

5. Two bendlets, with a crescent for difference, (no tinctures, perhaps, for Newton) impaling Barley.

There were also the arms of Barley in one of the windows.* It is a difficult matter to trace the early pedigree of Barley of Barley, so as to precisely account for the presence of these different arms on the tomb in question; but there is no difficulty in accounting for the fourth coat, as John Vincent, of Braythwell, co. Ebor, who was slain at the battle of Wakefield, 39 Henry VI., married Agnes, daughter of Barley of Barley, in the sixth year of the same reign. Probably this Agnes was daughter to Robert Barley whom the monument commemorates. John Vincent had, by Agnes, a son, Bryan, who married Beatrix, daughter of Sir Thomas Cokaine of Ashborne. The intermarriages between the Barleys and Cokaines were numerous and intricate; but the impaled coat of Barley and Cokaine on this monument refers to the marriage of Robert Barley, the eldest son of Robert and Margaret, the daughter of Sir Henry Delves of Duddington, Cheshire, whose effigies are on the tomb, with the daughter of Sir Thomas Cokayne. This Sir Thomas Cokayne had himself married Agnes, the daughter of Robert Barley of another generation, and sister to the Robert commemorated on the tomb, so that the alliance in question was one between first cousins. The second coat (Barry of six, *arg.* and *gu.*) was probably also intended for Vincent, the canton being worn off at the time of the Visitation. If this was the tomb, as we conjecture, of Robert Barley who married the daughter of Sir Henry Delves, the impaled coat of Barley and Delves would originally have been at the head of the tomb, and those escutcheons in the front, which were read at the Visitation of 1611, to commemorate the alliances of their children.† A few broken fragments of old incised slabs, which no ingenuity could put together, were buried under the altar of the new chancel, and among them may have been the

* Harl. MSS. 1093, f. 33. There is another copy of this Visitation (Harl. MSS. 1496, f. 58) which differs from that quoted in giving a second coat of Barley on the tomb, and omitting that of Vincent.

† Dugdale's Yorkshire Visitation, 166. Harl. MSS. 6070, f. 234. Add. MSS. 28,113, pp. 4 and 8. Pegge's Collections, vol. vi., p. 296. The different pedigrees relative to the Barleys and their alliances show various discrepancies, and cannot be made to thoroughly harmonise, but we believe the statements in the text may be relied upon, as they have been revised by a competent genealogist.

pieces that once formed the memorial of the Robert Barley who died in 1532. The wife of this Robert Barley, for whom a vacant space seems to have been left on the inscription, was not destined to find a resting place in the humble walls of Barlow chapel, but at the collegiate church of All Saints, Derby, when she had attained, by her fourth marriage, to the dignity of Countess of Shrewsbury. Fuller thus writes of her first marriage:—"This beautiful and discreet lady was married at fourteen years of age, to Robert Barley of Barley, in com. Derb. Esquire, who was also very young, and died soon after (viz., on the 2nd of February, 1532, 24 H. VIII.) but his large estate was settled on her and her heirs." The manor of Barlow remained in this family till the reign of James I., when James Barley left issue two daughters, his co-heiresses, who married Linney and Bullock. Of the younger branch that settled at Dronfield Woodhouse, mention is made in the description of the church of Dronfield.

Though there is now only this single tomb to the family of Barley, their memorials were formerly numerous. Bassano says, that there were, in his days, several flat gravestones of the Barleys in the south-east corner of the church, "now seated over;" and another account, a century later, speaks of the effigy of a lady with an angular head-dress, and nothing remaining of the inscription but the date, "MDC."* One of these burials within the church is specially recorded by Mr. Arthur Mower, of Barley, in an old memorandum book, still extant, and from that source we find that one portion of the church was called the "Lady Quire"—probably the south-east corner.

"1558. Mrs. Jane Berisfort, wife of Mr. Denis Barley, and mother of Mr. Peter Barley, of Barley, Esq., died the Thursday, being 18 April, about 8 of the clock aforenoon, and was buried on Friday in the ladys quire at Barley, and dined all neighbourhood and all young folks, and dealt penny dole to the poor.† Mr. Denis Barley made a funeral dinner for his wife 12 May and Sondag in ye year aforesaid, and there was at the dinner Mrs. Fretchille, widow, Mrs. Foljambe, Mr. Linacre and wife, Mr. Brown, Mr. Bullock, Mr. Stevenson, and dyvers other substantial folks."

* Lyson's Collections. Add. MSS. 9463.

† The funeral feasts of our ancestors were often on an incredibly large scale. This fashion prevailed to such an extent during the sixteenth century, that it caused a foreigner to remark of us that it cost more to bury a wife than to portion a daughter.

A few years later occurs the following entry:—

"1588. Mr. James Barley did pave the Ladys Quire, and made him a new pew in it afore Whit Sunday."*

The Church Registers, which commence in 1573, also contain an extract from the same source, which reads as follows:—

"I find in an antient manuscript belonging to George Mower, of Woodseats, Esquire, as followeth, viz.:—

"Mem. That the lead off Barley Church were taken off by Mr. George Barley, the year of our Lord God 1563, and had to the value of 6 Fodders† and more, and promised for to lay so much on again.

"T. Walker. min : ibim.

"January the 29th, 1739."

Near the centre of the floor of the nave are two slabs, about five feet in length by eighteen inches broad, which are incised with full-length sepulchral crosses. In one instance the arms of the cross are rounded at their terminations, and in the other they are pointed, but in both cases they lack any further symbol or inscription. Crosses having the heads formed of various arrangements of circular lines are considered to be of earlier date than those of the plainer Latin device, and we are inclined to attribute these stones to the fourteenth century.

This ancient structure had a narrow escape from complete demolition in 1784, when a Brief was granted to obtain funds for a new building. This Brief speaks of "the parochial chapelry of Barlow being a very ancient structure," in very bad and ruinous condition, roof rotten, steeple in great danger of giving way; the whole building, indeed, "in daily danger of falling down, so that the inhabitants cannot attend but at hazard of their lives." It is further reported that the chapel and steeple are incapable of being repaired, and that the whole must be taken down and rebuilt at an estimated cost of £1020 4s. 1d.‡ This Brief, like so many others, evidently failed to produce the requisite sum, and therefore the building was only patched. From the prominent mention of the steeple, it may be assumed that the predecessor of the present clumsy bell turret was of more imposing dimensions.

On the south side of the churchyard may be noticed the steps and part of the plinth of the old cross, to which a horizontal sundial is now attached.

*Add. MSS. 6671. f. 341.

†The *fodder* or *fother* was an old weight equivalent to about 19 cwt. It seems to have been only used in connection with lead. In the inventory taken in 1539, at the dissolution of Repton Priory, mention is made of "39 fother of lead 44 the fother." The term is still used in the sale of lead.

‡The original of this Brief is deposited in the British Museum.

Beauchief Abbeeg.

Beauchief Abbey.

HE Abbey of Beauchief, or *de bello capite*, is popularly supposed to have derived its name from the "fair-head" of the martyred Archbishop, Thomas á-Becket, to whom, in conjunction with the Virgin Mary, the Abbey was dedicated, and a representation of whose murder appeared on the conventional seal. But the wording of the charter of the foundation—"locum qui dicitur Beuchef in Dorheseles," conclusively disproves this assumption, and we have to adopt the more prosaic conclusion that the Abbey was named after a head of land overlooking the dale, which had been styled by the Normans Beauchief, on the same principle as the place-names of Beauchamp, Beaumont, and Beaurepaire (now Belper.) The scribes of the twelfth century appear to have been unusually arbitrary, even for them, in the spelling of this name, for in the very charters it appears under seven different guises—Beuchef, Beauchef, Beuchyffe, Beuchelf, Beachiff, Baucheff, and Bewcheffe. The Abbey was founded by Robert Fitz-Ranulph, who gave to it the churches of Alfretton and Norton in Derbyshire, Edwalton in Nottinghamshire, and Wimeswold in Leicestershire.* He also endowed it with lands at Norton, and both his son and grandson were among its subsequent benefactors. Robert Fitz-Ranulph was a man of high position in the Midland Counties, for he was for several years Sheriff of the united counties of Nottinghamshire and Derbyshire, an office previously held both by his father and his brother William.

* We have not only availed ourselves in this sketch of the information to be found in Dugdale and Tanner, and in the invaluable *History of Beauchief Abbey*, by Dr. Pegge, but have also consulted the Chartulary of the Monastery, a copy of which is preserved in the seventh volume of Pegge's MSS. Collections. There is, too, in the Cottonian MSS. (Caligula, A. viii. ff. 4--27) a valuable thirteenth century calendar of benefactors of the Abbey, with continuations. Dr. Pegge's posthumous work on the Abbey, published by J. Nichols, in 1801, is of no little rarity, a note by a later hand in the MSS. at the College of Arms, informing us that the greater portion of the stock was destroyed by an accidental fire shortly after publication.

By another popular error, the founder of this Abbey was long held to have been one of the four knights engaged in the murder of Thomas á-Becket. Dugdale, the historian of English monasteries, appears to have been the first to commit this error, and he was followed by Tanner, Fuller, and a host of minor writers. Dugdale says:—"Robert Fitz-Ranulph, Lord of Alfreton, Norton, and Marnham, was one of the four knights who martyred the blessed Thomas á-Becket, Archbishop of Canterbury, and afterwards founded the monastery of Beauchief, by way of expiating his crime, in the reign of Henry the Second." This mistake has, however, been conclusively disproved by Dr. Pegge in his *History of the Abbey*; though Glover's *History of Derbyshire*, and Rhodes' *Peak Scenery* cling to the error. The four knights who really committed the murder were Reginald Fitzurse, William de Tracy, Hugh de Morville, and Richard Brito. As to the date of the foundation of the Abbey, Bishop Tanner writes positively of the year 1183; this may have been the date when it was completed or consecrated, but the original charter points to an earlier date. This charter, though undated, is witnessed by Albinos, Abbot of Darley, who died in 1176, and as Becket was not canonized till 1172, the year of the foundation lies between these two periods. The Abbey was placed in the hands of a Premonstratensian abbot and canons, who were probably brought here from Welbeck, in Nottinghamshire. The Premonstratensians, or white canons, were first instituted in 1120, and reached England in 1143, so that Beauchief must have been one of their earliest landed properties. A hundred years later, in the reign of Edward I., they had, in England only, no less than twenty-seven monasteries. The following is a list of the Abbots of Beauchief, so far as they are to be gathered from Dugdale and other authorities:—

Jordanus	16 Henry III.
Gilbert	1237.
Stephen.....	temp. Henry III.
Ralph	1285.
Roger	before 53 Henry III.
William de Folkingham.....	circa 1312.
Robert de Radelyffe	24 Edward III.
John Norton.....	1393.
Robert	22 Richard II.
William Gresley	obit 1433.
John Girdon	1443.

John Downham 1458. (In this year Downham, together with seven of his monks, was deposed for divers notorious crimes.)

John Swift 1458.

John Swift II..... 1472.

John Norton II. 1478.

John Norton III. 1496.

John Greenwood..... 1561.

John Sheffield 1562.

Sheffield was the last abbot, and he was probably dead before the dissolution of monasteries, as no annuity to him is mentioned in the Beauchief accounts. At the time of its suppression in 1536, the revenues were valued at £126 3s. 4d., and the site was granted in the following year to Sir Nicholas Strelley for £223. In the reign of Charles II. the estate came by marriage to Edward Pegge, whose descendants still possess it.

The whole of the Abbey was dismantled and left in ruins at the time of its dissolution, and its destruction was rendered still more complete by the erection of Beauchief Hall in its immediate vicinity by Edward Pegge, the monastic buildings affording a convenient quarry of stone already hewn. The bells of the church, five in number, were moved, it is said, to the parish church of Darfield, in Yorkshire, but only two out of the six in that belfry are sufficiently ancient to have been at Beauchief. These two bear the following inscriptions:—*Ut Campana bene sonat Antonius monet—Campana tonit in multis annis.*

The only remains of the Abbey now extant, beyond the numerous grass-grown hillocks that mark the extensive foundations of the old buildings, are the western tower and a patched-up portion of the nave of the church. We cannot glean much about the size, and condition, or architecture of the Abbey, but it is said that the various buildings covered an acre of ground. The Abbey was surrounded by a small park of two or three hundred acres, and on the north side were the fish ponds—an invariable adjunct of our ancient monasteries. It also appears that there were attached to it the usual offices pertinent to monastic establishments. The Chapter House is mentioned in a deed of 1461, and in the inventory, taken on the 2nd August, 1536, the following distinctive parts of the building are enumerated—chapell, hall, buttrye, kyttehn, bakhous, Abbats chambre, Roger Eyres chambre, Greene Leyff chambre, chapell chambre, gatehous chambre,

and sekman chambre. The inventory also speaks of a pair of organs, of candlesticks, crosses, and a multitude of vestments. We also know that the church contained, amongst others, altars specially dedicated to the Holy Cross, to St. Mary, and to St. Catherine.

William Bullock, the impropriator of the tithes of the adjoining parish of Norton, made a demand for the tithes of Beauchief in the middle of the seventeenth century, and from the statement of his case we learn that "here at Beauchiefe, together with the abbie, was likewise built up a very spacious church having a faire chancel, where was an altar, and a large steeple where were five bells, and likewise a cœmeterium or churchyard where (as also in the church) corps were interred whilst it was an abbie and since." It would appear that this "very spacious church" was in thorough ruin in the seventeenth century, and that a small portion of the nave was repaired by Edward Pegge at the time that he built his mansion. From that time to the present it has been used as the church of the district. The tower, even now, forms a stately and picturesque object in the landscape, and its appearance must have been much more striking before it lost about one third of its height. Rhodes, in his *Peak Scenery*, says that it is supposed that the tower has been somewhat curtailed of its fair proportions, but adds, "the parapet with which it is surmounted is, in my opinion, an existing evidence against the correctness of such a supposition." But had Mr. Rhodes ventured to the present summit of the tower, his opinion would have been quickly changed, and, without such an ascent, an eye versed in the proportions of ecclesiastical architecture must at once miss a portion of its original altitude. The views published by the brothers Buck, in 1774, give a large engraving of Beauchief Abbey as it appeared in 1727. The upper stage of the tower was then in existence, though in a decaying state. It is represented with two pinnacles, those on the west side remaining, and the pointed bell-chamber windows have two principal lights, with a quatrefoil piercing above them. The elegant diagonal buttresses at the western angles of the tower, the large west window with its reeded mouldings and remains of geometrical cusping, the two traceried lights to the turret stairway, and the ogee-shaped doorway on the north side, all point to the Decorated period, probably early in the style about 1330, as the time of

its erection. The large doorway, however, below the west window, with its isolated shafts now broken away, partakes of the early English style, and must have formed part of an older tower of the previous century.* Extending north and south, in a line with the tower, there have of late years been built up two tolerably perfect doorways, removed there from other parts of the ruin. That on the north is a round-headed Norman archway, and that on the left of the Early English style, with three small shafts in the jambs on each side. We have before us, as we write, six different plates of Beauchief Abbey, engraved during the last hundred years, and none of them pourtray any doorways in the position these two now occupy. But one, bearing the date 1787, shows a piece of ruin a few yards to the south of the tower containing two doorways, and these remains no longer exist. Doubtless, then, they were removed thence to their present position. Several of these engravings show on the east side of the tower the projecting weather-moulding stones of the old high-pitched roof, now hidden by ivy, the angle of which is level with the present summit of the tower, thus affording an additional proof, if one were needed, of its greater original height. The roof of the present church is very low, not even nearly so high as the archway out of the tower, which has had to be built up at the top. There is no window in the north wall of the church, and the one on the south is a semi-circular Norman one, which, with the doorway already mentioned, seems to be the only trace of the first abbey built by Robert Fitz-Ranulph. Examining this window from the exterior, it appears as if it had originally served as a doorway; but be this as it may, there is no doubt of its construction being Norman. The east window has four main lights, and is a fair specimen of early Decorated. It has, of course, been moved here, but perhaps occupied the same position in the old chancel.

There is little worthy of note in the interior of the build-

* Mr. Gordon M. Hills, who described the Abbey to the members of the British Archaeological Association, in the spring of 1874, says of this tower:—"It is a very fine and massive structure, 26 to 27 feet square in plan, built early in the thirteenth century, to which the massive buttresses were added in the next century. It had a very fine west window of this later period, now blocked up, etc." *Journal of the Archaeological Association*, vol. xxx. p. 426. It certainly may be true that the base of this tower is of the same size, and contains much of the same masonry as when it was erected in the thirteenth century, but the string course mouldings and joints of the masonry are continued from the buttresses into the central part of the tower in such a way as to prove that it must have been almost entirely rebuilt, with the exception of the western doorway, during the fourteenth century.

ing, which is most unpleasantly damp and mouldy. The tower now contains a solitary bell swinging from a beam at its summit. It can be seen from the basement, as the tower has now no intervening flooring. A trap-door from the roof gave us a tolerably near view of the bell, and it appeared destitute of all inscription. The great pew on the south side of the church, as well as other of the fittings, are those that were placed here when the Pegges succeeded to the estate, as is proved by the frequent repetition, carved in the oak, of the arms of Strelley and Pegge. Their arms are respectively, Paly of six, *arg.*, and *az.*: and *arg.*, a chevron between three piles, *sa.* These arms are repeated upon monuments on the walls and in the pavement to various members of the Pegge family, there being no traces whatever of any earlier sepultures. Although there are now no remains of their monuments, we know that several distinguished and wealthy persons were here buried. Amongst them may be mentioned Thomas de Furnival, of Worksop, the fourth of that name, who died on the 14th of October, 1339.

We do not, as a rule, transcribe in these pages any memorials of a post-reformation date, but as the inscription on the monument to Edward Pegge has not appeared to our knowledge in any hand-book, and as he was the restorer of this church to its present condition, it may be thought worth while here to reproduce it:—

“ M.S.

Edwardus Pegge de Bello Capite in agro Derbiensi armiger, Edwardi Pegge de Ashbourne filii natu majoris, uxorem duxit Gertrude, unicum Gulielmi Strelley in Comitatu Nott. Armigeri filiam, atque ex ea filios suscepit 5, filiasque 9, Annam, Mariam, Gertrude, Gervas, Goodeth, Elizabetham, Edwardum, Dorotheam, Strelley, Christopherum, Saram, Catherinam, et Francescam, iteratis nuptiis habuit Annam sororem Gulielmi Clarkson de Kirton in agro Nott. armigeri. Hic ille vir, bonus spectatæ probitatis pietatisque, domi pater optimus, sedulusque pacis conservator foris, diem obiit supernam mensis

Decembri A. Dni, 1679, Æt. 58, atque inter utramque uxorem hic subtus jacet. Sepulchrale hoc marmor parentum memoriae, denegetum nimis diu, Francesca Pauli Webster vidua numerosæ prolis sola jam superstes anno 1731 fieri fecit.”

There is an interesting memorial of the old Abbey Church of Beauchief, preserved at the seat of the Foljambes, at Osberton, in Nottinghamshire. It is a representation in alabaster of the murder of Thomas à-Becket, and is slightly mutilated. It is supposed to have been the Abbey altar-piece, and it is also concluded, from the arms on the three escutcheons below it, that it was presented to the church by Sir Godfrey Foljambe after his second marriage with Avice Ireland, about the year 1350.*

In William Wyrley's copy (taken in 1592) of Flower and Glover's Visitation of 1569, occur the following notes respecting this Abbey. "The abbey of Bello Capite, commonly called Beachie or Beuchiffe, was founded by Robert, the son of Ralf, which lyved in the tyme of W. Co. This Robert was Baron of Alfreton in Darbishier and Norton in the mores in Staffordshier, he had issue Will. Lord of Alfreton and Norton, whoe had issue Wil. Baron of Alfreton, whoe had issue Robert Lord of Alfreton, whoe had issue Thomas that died without issue, and 2 daughters, Ales married to Will, the sonn of Wil, the sonn of Robert Chaworth, the other daughter Amicia, was married to Robert Lathum of the countie of Lancashier; sythene the submersion, it cam to Sr. Anthonie Styrcley Knight, whos sonn Anthonie esquier now possesses it, in the Ruines of the glasse these three escutchyons, it is placed in the northwest angle of Darbyshier near unto which ryseth a little ryll that runneth into the Don, it is seated after the manner of the Religiousse houses verie comodiouslye."† The arms are Alfreton (two chevrons), and a semée of fleur-de-lis, and three lions passant guardant for France and England.

The report of the Parliamentary Commission of 1650 contains the following reference to Beauchief Abbey:—"Beauchiffe. An Abby place without cure of souls. Wee think these places (Totley, Dore, and Beauchief) fitt to be united and made a parish, and the minister to officiate in Beachiffe and Dore *alternis visibus*."

There are several old traditions connected with this Abbey, still current in the neighbourhood. One of these tells how Oliver

* The same arms (Foljambe and Ireland) appear on a mural monument in the south aisle of Bakewell Church, where Sir Godfrey founded a chantry. He died in 1375. A small but accurate engraving of this altar-piece appears at page 104 of *Workshop, the Dukery, and Sherwood Forest*, a beautifully illustrated work, recently published by Mr. White, of Workshop.

† Harl. MSS. 6592, f. 110. The 'submersion' means, we suppose, the dissolution of the monasteries.

Cromwell blew off the top of the tower with cannons planted on Bole Hill, though the upper portion of the tower, as we have already seen, was in its right place nearly a century after the days of the Commonwealth! whilst another legend narrates, how "Big Tom of Lincoln" originally hung in this tower, and was stolen by night, being conveyed away by a team of six horses, with their shoes reversed to baffle pursuit.

Brighton.

Beighton.

HE first historical notice of Beighton occurs in the will of Wulfrie Spott, 1002, by which he largely endowed the Abbey of Burton. Lysons, following Dugdale, says that the manor of Beighton was given to that monastery; but this is erroneous, although Beighton is mentioned in the will. The words are:—"I bequeath to Morcare the land at Walesho, and that at Theddlethorpe, and that at Whitwell, and that at Clown, and that at Barlborough, and that at Duckmanton, and that at Mossborough, and that at Eckington, and that at *Beighton*, and that at Doncaster, and that at Morleston." *

There is but little difficulty in tracing the successive lords of the manor of Beighton from the Conquest downwards, but there is no proof that the church was ever held by the same persons as possessed the manor. No mention is made of a church here at the time of the Domesday Survey, and the earliest notice that we have found of it is in the year 1345, when Edward III. granted the advowson of the church of Beighton to "Johannes Darcy le Pier."† The Darceys had a few years previously become possessed of the adjacent manor of Eckington. Philip Darcy died seized of this advowson in the following reign, and John Darcy in the reign of Henry VI.‡ But in the year 1455 it passed out of this family, and was given by Sir James Strangeways and Elizabeth his wife to the Priory of Mountgrace, in Yorkshire.§ Elizabeth, the wife of Sir James Strangeways, was the eldest daughter and co-heiress of Philip Lord Darcy. She was a wealthy heiress, and brought to her husband, amongst other property, the manor of

* *Diplomatarium Anglicum Ævi Saxonici*, p. 545.

† Rot. Pat., 18 Edw. III., M. 2.

‡ Inq. post Mort. 22 Ric. II., No. 17; 10 Hen. VI., No. 40.

§ Rot. Pat., 34 Hen. VI.; Pegge's Collections, Vol. v., p. 181.

Eckington. At the dissolution of the monasteries, Henry VIII. granted the rectory and advowson of Beighton to Robert and William Swift, of Rotherham.

The Church, which is dedicated to St. Mary, consists of nave, north and south aisles, south porch, chancel, and embattled tower at the western end. Although there does not appear to have been any church here at the time of the taking of the Domesday Survey (1087), yet from the details which were brought to light during the recent restoration, it is obvious that no great space of time elapsed under our Norman kings before one was here erected. The archway into the chancel was a pointed one, but the restoration necessitated the removal of the plaster with which it was encumbered, and it was then found that there was an older arch above it. This older arch proved on examination to be a fine semi-circular one of the Norman period. It was unfortunately in such a state of decay as to compel its being taken down, and but little of the original now remains. The old proportions and mouldings have, however, been followed, and the arch with its triple line of zigzag ornament presents a bold and effective appearance. Owing, too, to the rest of the interior having been carefully cleansed of plaster and whitewash, the freshness of the stone does not look incongruous, and an uninquiring observer might easily imagine that he was looking upon the original. We failed to observe any other trace in the edifice itself of the building which stood here in the days of the Normans. In the course of the recent restoration it was also found necessary to take down the walls of the chancel, and the south aisle, to the foundations. In these pages instances will often occur of the ruthless way in which our forefathers treated the actual memorials of the dead, by breaking up the very grave-stones for the purposes of building. This sad barbarism was indulged in by former church-architects at Beighton. Several stones sculptured with incised foliated crosses had been used for window-sills and other purposes. They were much broken up, and the only one that was found tolerably entire was used as a sill for the south window of the chancel. As this stone had been cut to the requisite shape, it was thought best to preserve it by appropriating it to a similar use, and it may now be seen in a window of the north aisle. These stones were destitute of inscription, but we are inclined to attribute them to a date nearly coeval with the original structure. The utilizers of these monuments of the dead do not appear to have been scrupulous in merely applying them to

ecclesiastical purposes—a use which an elastic conscience might possibly condone—for another of these stones is still to be seen under some heavy masonry in the cellar of the Vicarage.

Another relic, perhaps of the same date, received an honourable burial some eight years ago at the hands of the late vicar. The old font, of rude construction, had been long used to receive water from a spout on the outside of the church, and, as it was too far decayed to be worth recovering, it was saved from further desecration by being consigned to the earth, a decent example that might well be followed in other places.* This font was supposed to have been of the same date as the oldest part of the structure; but this is highly improbable, as a visitor in 1816 describes it as “a plain octagon,” a shape never used by the Normans.† Glover in speaking of this church, in his *History and Gazetteer of the County of Derby*, says:—“On an oak beam in the roof the date of 1100 is visible, which is only thirty-four years after William the Conqueror desolated the country.” The whole of the roof, however, has now been renewed, and no such date was discovered; but on the boss of one of the beams was a date that looked like 1500. This date is probably the correct one, as the old roof was flat and of the Perpendicular period; its indistinctness may have misled Glover, and the fact of woodwork of the Norman period being still extant is in itself highly improbable.

The capitals of the side pillars or jambs of the archway into the tower are of the Early English period, and of curious design—a human head with widely extended mouth. The use of animals in this style is generally regarded as a proof of the lateness of the work, and this seems to have been executed about the end of the thirteenth century. It may reasonably be conjectured that at this date a new tower or spire was added to the church, of which this is the only part extant.

The new tracery of the windows of the aisles is an exact facsimile of the old work both in drawing and size; whilst the old was actually replaced in the chancel. These latter windows are of the Decorated style, but the remainder are for the most part plain specimens of the Perpendicular period, to which date also belongs the tower, as shown by the west window, belfry

* In the course of our Derbyshire rambles we have met with old church fonts utilized for the following amongst other purposes—as a vase for garden plants, as the washing basin of a village school, as a drinking trough for cattle, as a pickling bowl for pork, as a sink in a public-house, and for a purpose which cannot here be named.

† Lysons. *Add. MSS.*, 9448.

windows, and pinnacles. The date of the roof has been already mentioned. Its condition was such as to necessitate the removal of the whole. The bosses, which were carved with the shields of the Diocese and local families, were preserved, but such was their state of decay that they have since almost crumbled to pieces. We have also been informed that there was on the beams of the old roof an image of a late period, supposed to represent the patron Saint, the Virgin Mary. The roof has now been wisely raised to what was probably its former pitch in the decorated period, and the walls above the side aisles have been pierced with quatrefoil clerestory windows to give further light.

Previous to its restoration the church was in a fearful state of dilapidation, the chancel actually falling down. The church had been re-pewed at the commencement of the century, and this had been effected, as we might imagine, in a most unsightly manner. It is supposed, too, that at this time the floor of the church was raised till it was nearly half-way up the columns, for what object it is almost impossible to conceive. To restore it to its original level, *hundreds* of loads of gravel had to be carted out of the church! A western gallery that completely blocked out the tower had also to be removed.

Many interesting details were found in the course of the alterations. Chief amongst these is the old altar stone. The slab was found buried in what was used as the vestry at the end of the north aisle. It is quite perfect, and still bears the marks of consecration—the five crosses. The dimensions of the stone are six feet three inches by two feet eight, and it is now utilized for its original purpose, having been placed on an oaken frame-work made out of timber from the old roof. In the north wall of the chancel is a piscina, and the low window-seat of the adjacent window answers for the sedilia, being divided by some modern stone work. On the opposite side is the almy* for the holy vessels. It is a plain

* When these notes first appeared, a critic quarrelled with the orthography of "almy," suggesting "aumby," to which suggestion the following reply was made. "The spelling *almy* has been adopted advisedly. I do not know that I can refer to a better authority than Parker's *Glossary of Gothic Architecture*, and it will be there found that he prefers *Almy*, though he also gives as other forms, *Aumery*, *Aumby*, *Ambry*, *Ambre*, and *Ambrie*. It was not, however, on this authority alone that I determined to use that form of spelling, which is, perhaps, the least usual in the Northern counties, but I adopted it after a patient investigation into its etymology. It would be easy to fill pages with a disquisition on the origin and meaning of this word, and its supposed derivations, but suffice it to say that I became convinced of its connection with alms and almsgiving when used in connection with ecclesiastical buildings. I therefore decided to retain the 'l' as a proof of what I thought to be its origin, and this the more so, as Skinner and other early etymologists derive the word, when deprived of the 'l,' from *arms* and not *alms*, saying that it denoted a place where arms were deposited during a feast, in case of a sudden surprise; and surely this is not a desirable association to link with the temples of the Prince of Peace."

square recess, and has now been renovated, fitted with a door, and put once more to its original use.

At the east end of the south aisle there has evidently been a side chapel or chauntry, which is shown by a plain piscina and a niche for a saint. There is also, in the projecting wall to the north of this side altar, a large square opening, which was filled up with stones and rubble until the recent alterations. This has served the purpose of a *squint* to certain worshippers who would have otherwise been obstructed in their view of the side altar by this projecting wall.

Tradition speaks of there having been another side altar at the end of the north aisle, but of this, though highly probable, there is no trace to be found. In the Chantry Rolls there is a record of one at Beighton, whose altar must have been in one or other of these aisles.

"The Chauntrye founded by dyverse persons which gave lands unto Our Ladye's alter for fyndyng a priste to syng or saye masse daylye and other devyne servyce cvis. ij*d*. clere ciii*s*. x*d*. besydes vs. iiij*d*. rente resolute. Hen. Jervis chauntrye prist. Stock iiij*s*. ix*d*."

Francis Wortley seems to have obtained a grant of these chantry lands, for, at his death (25 Elizabeth), the inquisition gives him five messuages, five tofts, five gardens, three hundred acres of land, one hundred acres of meadow, and "parcell of the chantry of St. Mary," at Beighton, held of the Queen.*

Amongst the rubble of the walls of the chancel and south aisles much old broken glass was found. The best of the fragments were placed in the foliations of the windows of the north and south aisles.

The church is by no means rich in ancient monuments, but there is one of interest in the chancel. At the far end of the chancel, on the north side, there is let into the floor a large slab of gritstone, incised with a boldly-defined floriated cross. The cross stands upon a pedestal of three steps, the highest one being inscribed with the monogram I.H.S. Round the margin of the stone runs the following inscription:—"Orate pro anima domini Johannis Tynker quondam vicari de Beighton : ejus corpus hic jacet et anime propitiatur Deus. An D. Millesimo quadragintessimo octogessimo." This stone, commemorating John Tynker,† a former rector of Beighton, who died

* Pegge's Collections, vol. i.

† "Tynker" in Glover, but spelt "Tinder" by Bassano.

in 1418, formerly stood endways in the vestry, but at the time of the church's restoration it was very properly moved to what must have been, owing to his ecclesiastical functions, the actual place (or very nearly so) of his original sepulture. The incised parts of sepulchral slabs of this description are usually filled up with black mastic, or some dark-coloured composition. It is, however, worthy of note that the interstices of this stone appear to be simply filled up with lead.

There is another old monumental slab just under the arch that divides the chancel from the vestry. When removed at the time of the alterations it was found to be in several pieces and much dilapidated. It is a rude stone with shears engraven on it. The inscription cannot now be traced, but Glover tells us that it is to the memory of Richard Boswette (or Dowcette) and Johanna his wife, and that it bears the date of 1501. Lysons says that there is "in the parish church an ancient monument without date for Richard Bosville," and then adds that "Bassano's volume of church notes mentions the monument of Edward Dowcett, Esq., 1501." This surely is a strange confusion of one and the same monument.

On referring to Bassano's notes, taken about 1710, it appears that the vicar's monument was even then in the chancel, and the inscription on the other old slab, which then stood in the south aisle, against the south wall, was:—"Hic jacet Edwardus Dowcett armiger et Johanna uxor ejus, Mill : quingentesimo primo. Quorum animatum propicietur Deus. Amen." Lysons' MSS., on the contrary, (1816) gives the name as "Ricardus Boswell," but explains that the inscription was much hidden by pews, so that it will be safer to accept the earlier reading.

Bassano mentions, too, a brass to the memory of William Jessoppe, vicar of Beighton, 1667, and gives some further details, from which we extract the following. The east end of the north aisle was then divided off from the rest of the church, and termed "Linacre's quire."* Upon one beam of the roof he noted a shield with two chevrons, which might be either the arms of Musard of Staveley, *or*, two chevrons, *az.*, *or* (which is more probable) the arms of Alfreton adopted by Chaworth, *az.*, two chevrons, *or*. On a beam over the Linacre quire was a cross fleury, and on another "five

* The ancient family of Linacre formerly possessed property in Beighton through alliance with the Hackenthorps of Hackenthorp, a hamlet of this parish. The marriage by which this property came to the Linacres was that of William de Lynacre (the son of Roger de Lynacre by his wife Matilda, the daughter of Richard Glapwell) with Cecilia, only daughter and heiress of John Hackenthorp. Harl. MSS. 1093, f. 102.

water-bougets, one in ye fess poynt," which may have been intended for the arms of Sacheverell, *arg.*, on a saltier, *az.*, five water-bougets, *or.* This is the more probable as there is no coat bearing simply five water-bougets in Papworth's exhaustive work on British Armorial.

In the churchyard he observed a cross of three greeves (steps) with a high standing-stone. Of this cross, which stands near to the porch on the south side of the church, only two of the steps now remain.

The copy of Flower and Glover's Visitation, made by William Wyrley in 1592, contains the following reference to Beighton:—"Bighton on mile distant from this Eckington. In the Church this one escotcheon of the famelie of Lynacar—*sa.*, a chevron between three escallops, *arg.*, on a chief, *or.*, three greyhounds' heads, erased, of the field."*

No mention is made of Beighton in the Taxation Roll of Pope Nicholas, but the vicarage was valued at £6 11s. 10½d. in the King's Books.

The Parliamentary Survey of 1650 reported of Beighton, that it was a vicarage worth twenty marks per annum. The impropriate tithes, valued at threescore pounds, were held by Mr. George Pierpoint, who had to find the minister.

Mr. W. Jessop was then incumbent, and of him the Commissioners report that he is "reputed uncleane and scandalous."

The tower contains a peal of five bells, all bearing the date of 1837.

* Harl. MSS. 6592, f. 111.

Blackwell.

Blackwell.



F the church at Blackwell there is but little to say, as there are hardly any fragments left of the old building. The church of Blackwell was given by William Fitz Raulph to the Priory of Thurgarton early in the reign of Henry II. (1154—1189). Edward IV. confirmed this grant by a charter, dated Westminster the 8th of May, in the 17th year of his reign, and the tithes remained in the hands of that establishment until the dissolution of the monasteries.* But the inquisition taken at the death of Sir William Babington, Chief Justice of the Common Pleas, in 1445, has an entry, which is rather puzzling, relative to Blackwell, though it certainly seems to imply that the advowson of this church was not then in the hands of the Priory of Thurgarton. The manor of Blackwell was then divided into two parts, the one called Sulney and the other Trussebut. Sir William Babington died siezed of half of the former of these manors, and also, in the words of the inquisition, of "Blakwell alias Trussebut maner' et advoc' 5 eccliar.'" The number 5 and the contraction of the word following make it difficult to explain this entry. Sir William Babington also held the advowsons of the adjacent churches of Pinxton and South Normanton, but they are entered in the usual form of "advoc' 'ecclia'." It is impossible that there could ever have been five churches at Blackwell or five ecclesiastics required to serve there; and we think that the most probable explanation is, that Sir William had purchased of the Priory of Thurgarton, for himself and his heirs, the right of the five next presentations to the church of Blackwell.†

* Mitchell's Derbyshire Collections. Add. MSS. 28, 108, f. 297.

† Inq. post Mort. 33 Hen. VI., No. 33.

The church, which is dedicated to St. Werburgh,* was rebuilt in 1827-8, and consists of chancel, nave, and side aisles, and lofty western tower. The style is a very poor and feeble imitation of what is vaguely denominated "pointed gothic." The only portion of the old building that seems to remain is the pillars, and perhaps arches, on the north side of the nave. It is quite clear that the bases of these pillars are old, though it is of course possible that they also were taken down and put up again. From documents in the church it appears that Archdeacon Butler complained of the dangerous state of the church in 1823. In a letter dated Shrewsbury, August 4, 1823, he writes to the churchwardens that it is "in a very dangerous state. To attempt a temporary repair would be a heavy and useless expense," and he recommends them to take it down bodily and rebuild it. In a second letter dated August 26, he by no means approves of the proposed repairs: "The church has been suffered to go into a state of the most ruinous decay. It is unsafe, nay highly dangerous for the parishioners to assemble in it in windy weather, and any attempt at temporary repairs will only subject them to further expense, as it is impossible to do it effectually. The parishioners are highly to blame, and have nothing but their own neglect to thank." He then promises to help them to obtain a Brief towards the expenses, and reminds them of the nearness of stone and lime. After much further correspondence had been interchanged, and estimates prepared for patching up the old building, the Archdeacon's patience became exhausted, and on June 5th, 1824, a peremptory order was issued. We, have, however, when looking at Blackwell Church as it now is, a lingering grudge against Archdeacon Butler, and cannot help wondering if something might not have been done to retain any parts of the ancient fabric. From what we could learn in the neighbourhood, it would seem as if the old tower, and much of the body of the church had been of Norman design; and this is confirmed by the language of the Brief,† which was granted in the 6th of George IV. That document speaks of the church of Blackwell as "believed to be one of the oldest in

* St. Werburgh was a Princess of Mercia, and Abbess of the Convent of Ely. She died in 699, and was buried at Hanbury in Staffordshire, but, on the approach of the Danes to Repton (within a few miles of Hanbury), two centuries later, her body was removed to Chester. In addition to the church of Blackwell, and that at Derby, there are only six churches dedicated to her memory, and in each instance they are supposed to be of very early foundation. The Normans sternly suppressed, wherever it was possible, any veneration for the Saxon saints.

† The original of this Brief is at the British Museum. There is also a copy of it, with a plan of the church, among the Derbyshire county records.

our county of Derby." The Brief also states that the contemplated expenses for the new building, according to the estimate of David Hodkin, "an able and experienced workman," would amount to £1050 10s. 0d., exclusive of old material.

Mr. David Hodkin was evidently anxious that his work should be conspicuous, as is shown by the following letter to the churchwardens, written, we suppose, when the work was about finished—"I hope you and the parishioners will think with me that the tower will remain in an unfinished state if the four pinnacles are not put on, and you will always wish they had been done when you see the effect so much different. The situation of the church will cause them to be shewed at so great a distance. I cannot take leave without a repetition of begging of you to raise your spirits and say with one voice we will have them done and look as respectful as any of our neighbours."

But the tower is still uncrowned with pinnacles, notwithstanding this piteous appeal. It contains, however, three of the old bells. The inscription of one, which is cracked, is not very legible; we only deciphered the words "ubi est sonus." The second one has the bell-mark of Henry Oldfield, and bears the legend—

"Jesus be our spede, 1587."

The third reads—

"God save his Church, 1611."

In the south-east of the churchyard is part of an ancient cross, that points to very early sepulture at this place. It is coeval with the cross in Taddington churchyard, which it closely resembles. It stands five feet out of the ground, and measures at the base sixteen inches by twelve. The east and west sides are carved with interlacing knot-work, and the north and south with circular braids. The cross when perfect has been in two pieces, for at the top is a square cut socket, about four inches deep, for the reception of the upper part.*

The only other information that we have been able to find with respect to the old church of Blackwell, is amongst the church notes of Bassano. He visited Blackwell about the commencement of the last century, when he noted the keys of St. Peter cut on a large square stone above the belfry windows on the north side of the tower. Inside the church, in the midst of the chancel, was

* We have no intention of entering upon any dissertation in the attempt to prove the date of crosses of this design, which would be valueless unless very lengthy and exhaustive, but the presence of this cross, taken in connection with the dedication of the church, points to this site of ground having been used for worship several generations prior to the Norman invasion.

a large tombstone bearing the following inscription:—"Here lyeth William Ludlam, Priest, sometime Vickar of Blackwell, who was buried 25 January, 1541." This stone is not now to be seen, and was probably lost when the church was rebuilt. Nor is the "broken piece of an antient monument, a lyon lying at the feet of a man," extant, which then formed the side of a stile going out of the churchyard.

The church of Blackwell was valued at £6 13s. 4d. in 1291, at £5 4s. 2d. in the King's books, and at £14 by the Parliamentary Commissioners.

Bolscher.



Bolton, S. E.

Bolsover.

THE Manor of Bolsover formed a portion of the large estates given by William the Conqueror to his illegitimate son, William Peverel. It is probable that he was not only the first to erect a castle here, on the site of the present one, but that he was also the original founder of the Church. He died in the seventh year of the reign of Stephen, 1142. The first historical mention of the Church is that it was given by William Peverel the younger to the Abbey of Darley* in the reign of Henry II. (1154—1189). This William Peverel had been an accomplice in a successful plot to poison Ranulph, Earl of Chester, shortly before the death of Stephen, and on the accession of Henry II. the manor and castle of Bolsover, together with all the other estates he held under the crown, were forfeited. This then, it seems, would be at the time when he handed over the Church, probably without any choice, to the Abbey of Darley. He himself fled to the monastery of Lenton, where he was shorn and habited as a monk, but he subsequently escaped out of the country.

In the first year of the reign of John, by a charter dated at Worcester on the 17th of April, the king granted "to God and the Church of Bolsover, in free and perpetual alms," the tithes of hay of the manor of Bolsover, and all the houses and lands which had been taken from Robert Avenel, the former parson of the church. From the two charters immediately preceding, the king also granted certain lands and mills to the then parson of Bolsover, one Master Alan, who appears to have been on intimate terms with

* The chartulary or register book of Darley Abbey is preserved in the Cottonian MSS. (Titus, c. ix.). There is also a transcript made by Mr. Cole in 1780 from another ancient copy, which was then in the possession of Dr. Farmer, of Emmanuel College, Cambridge. This latter is described by Mr. Cole as being a thin vellum volume, in the hand of the time of Richard II. Add. MSS. 5822, f. 150. See also, with respect to references to Bolsover in the chartulary, Add. MSS. 6668, f. 935, and 6675, f. 293.

John. He is described in the first of these charters as "dilectus et familiaris clericus noster."* The tithes of hay were also confirmed to the church in the reign of Henry III.;† but it appears from the register book of Darley Abbey that the vicarage of Bolsover was endowed with only the tithes of lambs and wool, and the obventions of the altar except the chief mortuary. Perhaps this endowment of the tithes of hay was forfeited or lapsed to the Abbey about the close of the reign of Henry III., when Bolsover Castle, which had been granted to the Earls of Chester, reverted to the Crown.

In the year 1215 the castle of Bolsover fell into the hands of the insurrectionary barons, being carried by assault by William de Ferrers, Earl of Derby. At the same time he re-took also the castle of the High Peak, and was rewarded by being made governor of both these fortresses. We then read that William de Ferrers confirmed the grant of the church of Bolsover to the monastery of Darley.

The church, which is dedicated to St. Mary, consists of a nave, chancel, south aisle, south porch, and tower at the west end, surmounted by a low broached spire.

The semi-circular archway, leading from the nave into the chancel, is the principal remnant of the old Norman building, for the church has undergone many and considerable alterations in later times. Much of the walls, both of the chancel and the nave, may very probably be the same that were standing here in the days of William Peverel, but neither windows nor doorways show any trace of that style of architecture, unless it may be in part of the tympanum over the small south door into the chancel, on which is carved a representation of the crucifixion. The doorway itself is post-reformation, as well as parts of the carving, but the part bearing the crucifix seems to have belonged to a much earlier date.‡

The tower was built during the early English period of the thirteenth century. Judging from the windows of the bell-chamber, it seems that it was erected early in that style, when the small Norman lights were not quite forgotten. The west doorway of the

* Rotuli Chartarum. 1 John, memb. 11.

† Rotuli Chartarum. 19 Henry III, memb.

‡ When the British Archaeological Association were in Derbyshire in 1851, a visit was made to Bolsover, and an opinion is hazarded in the *Journal*, vol. vii., p. 317, that this sculpture of the crucifixion may be of a date anterior to the Conquest. But there seems no reason to assign it to an earlier date than that of the Norman period. A good illustration of this sculpture and the upper part of the doorway is given in the *Journal*.

tower is a fair specimen of the style, and to the same period may perhaps be attributed the doorway into the nave on the north side of the church. The spire, which is somewhat low, rises immediately from the wall of the tower, and is not surrounded by any parapet or gutter—a style of spire that is usually distinguished as *broached*. Though the spire appears to be of a rather later date than the tower, we need not conclude that it did not form a portion of the original design; for it often thus occurred, as in modern days, that many years intervened between the erection of a tower and its completion by the addition of a spire.

The east window of the chancel is an effective specimen of the Decorated period (*circa* 1320), and is similar in design to the one occupying the same position in the adjacent church of Whitwell. To this style, too, must be attributed the south porch, as well as the four arches that separate the nave from the south aisle, supported on octagon pillars with plainly moulded capitals.

Two windows that light the north side of the nave are of the Perpendicular period, in which style several small alterations or additions appear to have been made; but the whole of the body of the church, and especially the chancel, with its flat plaster roof, has suffered grievously, both inside and out, under the hands of churchwardens of the last century. When these blundering, but probably well-meaning, folk had effected all the barbarities which the parish funds would allow, it was but seldom that they failed to conspicuously emblazon their names for the benefit of posterity. Accordingly on a slab over the porch we find the names of Thomas Robinson and Thomas Poynton, Churchwardens in 1773. To them, therefore, may be safely assigned a considerable share of the blemishes that now disfigure the church of Bolsover. Little did these two good men think, when they gazed with pride on their names sculptured over the doorway of their parish church, how much their taste would be despised before a hundred years had elapsed.

The chancel contains at least one object of great interest to the antiquary. Fixed against the north wall is a large slab of stone, about five feet long by three wide, rudely carved in very high relief. This stone was discovered about the year 1704, at the north door of the church, where, with its face downwards, it had served as a step.*

* An engraving of this stone is given in Bateman's *Vestiges of the Antiquities of Derbyshire*, p. 193. See also *Gentleman's Magazine* for 1786, p. 298; and Pegge's *Collections*, vol. v., p. 91.

The sculpture, which is much mutilated, represents the Adoration of the infant Jesus by the wise men from the east. Mary is represented as sitting upon a bed composed of straw, holding on her knees the child Jesus. The head of the infant is wanting. The three figures standing near the bed are probably intended to represent the wise men bearing their offerings of gold, frankincense, and myrrh. The hands (and whatever they carried) of two of these figures are broken off, but the centre one, who seems to be kneeling behind the bed, is swinging a censer, representing, we suppose, the offering of frankincense. In the background two camels' heads, with a singularly human cast of countenance, protrude their long necks over the manger. The sculpture was formerly richly coloured, traces of which still remain visible, and it probably served as the altar-piece of the original church here erected by William Peverel; for, from the costume of the figures and the general style of the workmanship, it may safely be assigned to a date as early as the first half of the twelfth century. Glover, followed by Bateman and subsequent writers, supposes from the situation in which it was found, that this stone was put there as a place of safety during some of the frequent attacks that were made on Bolsover Castle. But this seems, for many reasons, about the most improbable suggestion that could well have been devised to account for its position. This cumbersome mass of stone would be the last thing that would be likely to be taken as spoil by any marauding army; and it certainly is most singular that the inhabitants of Bolsover, in their desire to preserve their altar-piece, should first have mutilated it by knocking off the head of the principal figure, and otherwise damaging it. If, too, they wished to conceal it, we cannot believe that they were so "thick in the yed" as to put this large slab, newly torn down from its position, in a place so open to observation as the entrance to the church itself! Does it not seem much more reasonable to conjecture that this sculpture, once highly revered and doubtless superstitiously worshipped, was dragged down, disfigured, and placed in the most contemptible position—a place where the foot of the former worshipper must perforce tread upon it—at the time when the Reformation spread through the land? This may have been done, as it was in very numerous instances throughout England, by the free will of a suddenly awakened people, or it may have been enforced by the edicts against superstitious images issued by

Henry VIII.'s minister, Cromwell, in 1538, and by Edward VI. some ten years later. Even if it escaped all this, it could not fail to come under the sweeping order of the Parliament in August, 1643, repeated in May, 1644, by which it was enacted that:—"All Crucifixes, Crosses, and all other Images and Pictures of Saints in any Churches, Chappells, or other place of Publick Prayer, shall be taken away and defaced."

On the south side of the chancel there is a large slab, forming part of the pavement, roughly incised with the full length figures of a man and a woman, and having four smaller figures below them. Round the margin is an inscription, which is much defaced. Part of this stone is covered by the chancel seats.

Bassano, who visited the church about 1710, makes mention of a raised or altar tomb, which then stood on the south-west side of the chancel, on which was the portraiture of a man with a dagger by his side, and a woman, having five children kneeling below them. Round the margin was the following inscription:—"Hic jacet Willielmus Woodhouse* et . . . qui obiit v die mensis Martii, A.D. MCCCX." Lysons' manuscript notes,† taken a century later, mention a slab of sandstone in the chancel, much defaced, bearing the effigy of a merchant and his wife, and an inscription commencing "Hic jacet dns Thomas." But probably both of these descriptions refer to the stone now in the chancel, the inscription on which has been read in different ways, owing to its indistinctness.

At the east end of the south aisle, against the south wall, is a sepulchral recess, covered by an ogee-shaped arch, but much defaced. A door in the east wall of the aisle opens into the Cavendish chapel. On a stone over the outer entrance to the chapel is the date of its erection, 1618, and above it are the Cavendish arms and crest.

It is of small dimensions, about eighteen feet by fifteen, and choked up with most costly and extravagant monuments of a would-be Grecian order, composed of various-coloured marbles. The two principal ones are to the memory of Sir Charles Cavendish, who died in 1617, and Henry Cavendish, Duke of Newcastle, who died in 1691.

Though not coming within the scope of these "Notes," we cannot

*The family of Woodhouse settled at Glapwell in the year 1400. The heiress of Thomas Woodhouse, about the latter end of the 17th century, married Hallowes.

†Add. MSS., 9463.

resist quoting the following admirable inscription from the tomb of Sir Charles Cavendish :—

“CHARLES CAVENDISH TO HIS SONS.

“Sonnes, seek not me among these polished stones;
These only hide part of my flesh and bones;
Which did they here so neat and proudly dwell,
Will all be dust, and may not make me swell.

“Let such as have outliv'd all praise
Trust in the tombs their careful friends do raise;
I made my life my monument and your's,
To which there's no material that endures,

“Nor yet inscription like it. Write but that,
And teach your Nephews it to emulate;
It will be matter loud enough to tell
Not when I died, but how I liv'd—farewell.”*

The font at the west end of the church is interesting from the admixture of the styles. Round the summit, which is of circular shape, runs a cable moulding, that taken alone would point to the Norman period; but lower down it assumes an octagon shape, each of the sides bearing a fleur-de-lis in relief, except the one facing due east, which bears a shield charged with a Latin cross. The font itself, independently of the base, is two feet three inches high, and two feet six inches in diameter at the top.

The interior of the church is much disfigured with heavy south and west galleries.

The tower contains a peal of four bells, inscribed as follows:—

1. “Hic campana sacra fiat Trinitati beatæ.” The founder's mark is that usually attributed to Richard Mellour, of Nottingham, who flourished at the close of the fifteenth century. The initials, N.D., appear on each side of the shield bearing the bell mark.

2. “All glori, honor, and prayse be given to God. 1585.”

3. “Te Deum Laudamus. A.D. 1585.” This, as well as the preceding one, bears the bell mark of Henry Oldfield.

4. “Henry Ba(r)low. 1616. God save his church.” The bell mark is that of George Oldfield.

It appears there was a chapel in the old castle of Bolsover, for William de Ferrers, Earl of Derby, settled an annual rent charge of a mark of silver upon the chaplain. Whether there was any intra-mural interment at this chapel or not cannot now be determined, but the presence of two very ancient gravestones, built into the wall which supports the west side of the terrace of Bolsover Castle, seems to favour the supposition. These two stones bear

* Full details of all the inscriptions in this chapel will be found in Collin's *History of the Cavendishes*, pp. 22, 23.

crosses in relief of a very singular, and, so far as we know, unique design; the shaft, which is considerably thicker towards the base, being supported on an inverted crescent. The head of each cross is formed of a cross pateé. A careful engraving of these stones is given by Major Rooke in Dr. Pegge's account of the castle, where it is suggested that they are memorials of Christians who fell in action during the assault on the castle in the thirteenth century.* Might not the cross rising from the inverted crescent be intended to typify the triumph of the Christian over the Saracen, and thus point to the sepulture of those who had been previously engaged in the Crusades?

The annual value of the church of Bolsover was estimated, in 1291, at £13 6s. 8d., and in the King's Books at £5 19s. 4d. The Commissioners of 1650 reported that the vicarage was worth £10, and that the impropriated tithes, formerly belonging to the Earl of Newcastle, and out of which there was an augmentation to the minister of £50, were worth £87. Thomas Foulkes then held the vicarage and was returned as "disaffected."

At Glapwell, also, a township of this parish, there was an ancient chapel, of which no traces are now extant. We know of its existence from the Chartulary of Darley Abbey, which records an agreement, made about the year 1260, between the Abbot and the inhabitants of Glapwell about roofing the chapel. They agreed to give five acres of land, as an endowment, to keep it in repair.† Probably it fell into disuse and was demolished at the Reformation, for no mention is made of it by the Commissioners of 1650, who reported in favour of the township of Glapwell being united to the neighbouring parish of Hault Hucknall.

* *A Sketch of the History of Bolsover and the Peak Castles* (1785), p. 8.

† Cottonian MSS. Titus, c. ix., f. 116.

Brampton.

Brampton.

 HERE was a chapel at Brampton, about the year 1100, for it was at the commencement of the twelfth century that William Rufus appropriated the church of Chesterfield, with its two dependent chapelries—Wingerworth and Brampton, to the deanery of Lincoln. The present embattled edifice consists of a nave, chancel, side aisles, south porch, and low western tower, from which rises a short contracted spire. It is dedicated to St. Peter and St. Paul, and not to the latter saint alone, as is conclusively proved by the foundation deed of the chantry here established. Glover, following Hall's *History of Chesterfield*, says that the present church is supposed, from an inscription on one of its walls, to have existed in the year 1153. This mistake is copied from a statement made on hearsay by Dr. Pegge, which was published in the *Topographica Britannica** in 1787, and which probably arose from the fact that there was formerly a tablet in the church giving the particulars of the re-dedication in 1253. The church was rebuilt and consecrated the day after the festival of St. Margaret (July 21st), 1253, by Brendon, Bishop of Ardfert, suffragan to Roger de Weseham, Bishop of Lichfield and Coventry. Ardfert was an ancient see of the Irish Church, united to the diocese of Limerick in 1660. Roger de Weseham was consecrated Bishop of Lichfield and Coventry in 1245, and held that see until 1256, when he resigned on account of the infirmities of old age, which had for several years incapacitated him from his duties.†

* The actual words are:—"It is said there is an inscription on the walls of Brampton Chapel importing its erection in 1155." *A Sylloge of the remaining authentic Inscriptions relative to the erection of English Churches*, p. 67.

† There are various references to Brampton in the different volumes of Pegge's Collections in the College of Arms. At page 139, of vol. 5, the account of a re-dedication of the church in 1253 is given in full, being copied from a book amongst the records at Lincoln Cathedral, entitled *Cartæ tangentés Decimarum Eccl' beate Mariæ Lincoln*. The deed, in which this narration occurs, relates to the reservation of all rights to the mother church of Chesterfield, and is witnessed, amongst others, by Robert "Capellanus de Wyngerworth," and by Stephen "Capellanus de Brampton."

Of the church that existed here prior to the year 1253 there is at least one relic in the round Norman doorway that leads into the church under the south porch. From the inside, however, this appears to be an Early English doorway, and it affords a curious instance of the blending, or rather the actual interlacing of the two styles. The church erected in 1253 would, of course, be Early English throughout, but beyond the half of this doorway we noticed only one other trace of the style. This is to be found in the base-stone of the small lancet window at the west end of the south aisle, which is part of the original window. The curious way in which the lower portion of that window was left, when the top was cut off by a large square opening that served for a window, previous to the recent restoration, may be seen in the old engravings of the church.*

The porch, which has a stone roof and an ogee-shaped archway, is about a hundred years later, being of the Decorated period. To this period, too, belongs the tower and spire, and certain buttresses of the chancel. The east side of the tower, and the gable of the nave bear traces of the former high-pitched roofs that then covered the church. Much of the actual walls of the church may also be of this date, but the windows are now all of the Perpendicular period. The battlements of the nave, aisles, and chancel are of the latter date. The spire is of an octagon shape, and is broached at the base; that is, it joins on to the tower without the intervention of any parapet. It is ornamented with two tiers of canopied windows.

On the exterior walls of the church are several curious stone figures, some of the Early English period, and others of later date. The principal ones are two effigies under canopies in the south wall of the south aisle, representing St. Peter and St. Paul. The latter is a bearded effigy holding a book and a sword, the former holds a key and a book, and, on the top of the pinnacles of his canopy, birds rest. There are three other heads and one small figure on the same side of the church. At the east end of this aisle, over the window, is a diminutive figure of the Virgin and Child, whilst near it is a larger representation of our Saviour seated under a canopy, with pierced hands and feet. Two hands hold the canopy, which is clearly of Early English design. Over the priest's door in the chancel is a corbel head, with foliage proceeding from the corners of the mouth, a design very similar

* Ford's *History of Chesterfield*, p. 336.

to a head carved in wood over the east window of Wingerworth Church. One of the eastern buttresses of the chancel bears in relief the letter M, and the other has the cross daggers and a key sculptured on a stone. There is an heraldic rose at each end of the dripstone over the east window, but these stones are quite unconnected with the rest of the masonry, and have formed part of some earlier design.

The interior of the church, till five or six years ago, must have been singularly uninviting, for it was blocked up with large west and north galleries, and the tower archway was completely built up with masonry. Now, however, the tower is opened to the church itself, and the pointed archways that separate the aisles from the nave on each side are free from obstruction. At this time, too, the Perpendicular tracery was restored to the windows of the clerestory and the south aisle, which had previously been converted into mere plain square-headed openings. Much of this modern disfiguring of the church was probably done as late as the third year of the reign of George IV., when a brief was obtained for repairing the church.

The preamble to this brief states that "the church of our parish, or free chapelry, of Brampton is an ancient structure, is greatly dilapidated, arising from damp and age, and the interior parts, having been injudiciously arranged in the original planning of them, will not accommodate the larger part of a now much increased population; in order to repair the church and beneficially new model the interior, it becomes necessary to take down the pulpit and reading desk, together with the galleries, pews, and seats, and to rebuild and raise the same in a regular and uniform manner, removing certain pillars, but supporting their places by the erection of arches, to unroof and raise the north part, and to make additional windows on the south front, to repair pavements and burial ground, drains, spouts," &c., &c.* The estimated cost of these alterations, drawn up by Jos. Hobson, builder, of Dronfield, was £669.

At the east end of the north aisle, in the north wall, is a deep piscina of a single drain with a trefoil head to the niche. The doorway leading to the rood-loft was found, during the alterations, at the end of this aisle, but has been blocked up again. The chancel has a flat Perpendicular roof, now whitewashed and divided into squares by intersecting beams of oak. The two windows on

* The original of this brief is at the British Museum.

the south, as well as the east window, have Perpendicular tracery, the latter of a very singular but ugly design. There is a modern vestry on the north side.

Fixed against the wall, at the west end of the nave of the church, is a remarkable sepulchral monument, which is deserving of detailed mention. It belongs to the semi-effigial class of memorials, and is considered such a good specimen of that style that it rarely escapes mention in any treatise bearing on Christian sepulture. As we write, six different engravings, of more or less accuracy, of this memorial lie before us, and there are, we believe, as many more to be elsewhere found.* This stone was discovered in digging a grave at the commencement of the last century, and has since been carefully preserved in the church itself. It belongs to that class, in which the parts of the figure represented are sunk below the surface of the stone, and made to appear as if they were disclosed to the view through apertures, formed for that purpose by the removal of portions of the coffin lid. Through a quatrefoil opening at the upper end of the stone, appears the head and shoulders of a female sculptured in bas-relief. At the bottom of the slab is a narrow oblong opening, through which are seen the feet and lower part of the drapery. On the sinister side of the quartrefoil is a cross florée, marking the commencement of the inscription. The inscription is in large Lombardic characters, and is written in three lines lengthways on the flat part of the stone. It is quite perfect, and reads as follows:—*Hic jacet Matilda le Caus, orate pro anima ej' pat' nost.* Above the stone is a small slab, of the date of 26th October, 1801, which says, that it perpetuates the memory of Matilda Le Caus, one of the family of Sir Thomas Le Caus, who, it appears, by ancient records, was son of Ralph de Brampton, lord of the manor of Caushall, in this township, about the year 1216, in whose family it remained for more than 200 years. Thomas, the son of Ralph de Brampton, took the surname of de Caus, or Cauz, about the year 1216. This family were lords of the manor of Caus, or Caushall, in the township of Brampton, until the extinction of the male line in 1460. The monument may, of course, be to the memory of a Matilda le Caus, the wife or relative of some proprietor of this manor, and unknown to history; but we see no good reason to doubt the suggestion of Lysons that it commemorates a person of no less consequence than Matilda,

* *Cutt's Incised Slabs*, *Boutell's Christian Monuments*, and the local works of Lysons, Glover, Ford, and Bateman.

the heiress of the barony of Cauz, who died in the year 1224. We are inclined, too, to dispute the assertion that the head-dress of this figure is of too late a period to be attributed to the commencement of the reign of Henry III.; but, if this was the case, it need create no difficulty, for the monument might not have been erected to her till several years after her decease. It seems clear, too, that the family of Caus, of Brampton, did descend in the female line from the baronial family of Caus in Nottinghamshire, and what is more likely than that they should have commemorated the high rank of their founder by a monument, which in those days must have been regarded as an unusual and costly display of art. The immediate connection, also, of this lady with Derbyshire, in her lifetime, is proved by an entry in the Forest Book, of Matilda de Caus owing a fine, in the fourth year of Henry III., for seisin of the customary of the forests of Derbyshire and Nottinghamshire, which belonged to her by right of inheritance. We omitted to mention that the figure holds between the hands a human heart. The arms of Caus were, *per chevron, or and gu.*, three human hearts, counterchanged; but there is no necessity to connect the holding of a heart with the family arms, as this disposition of the hands is frequently shown in monumental effigies of this period. Semi-effigial monuments, especially of this description, are but rarely met with, and are found for the most part in the Midland Counties. In the floor of Kedleston Church are the heads of a knight and lady within quatrefoil openings; and during some recent alterations we had the pleasure of discovering the upper portion of a somewhat similar slab, with a man's head, in the church of North Winfield. Another memorial of this description, and of almost identical design with that at Brampton, was found during the repairs of Hartington Church in 1857.*

At the west end of the north aisle is an alabaster slab, one margin of which has been cut away, and another portion partly covered by the seats. It has a marginal inscription in black letter, of which only the commencement can now be deciphered, "*Hic jacet Thomas Ball . . .*" It appears to be a memorial of the fifteenth century, but it has been subsequently utilised, for it now bears in the centre of the stone these two modern inscriptions:—"Anna uxor Roberti Owtrem sepulta fuit undecimo die Junii, Anno 1705." "Here also lieth the body of Samuel Owtrem, of Cutthorp.

* A sketch of the Hartington memorial appeared in the *Reliquary*, October, 1860, p. 128.

He died 22nd June, 1763, aged 90 years." Bassano, visiting the church about 1710, mentions this monument as "ye effigies of a man with a chalice on his right side and a book opened on his left," and though the inscription was not then perfect, there was more of it remaining—"Hic jacet Thomas Ball, Capellan', qui obiit ix die mensis Octobris . . ."

Various other alabaster slabs, more or less defaced, are described by Bassano, all of which have now totally disappeared. One, bearing the portraiture of a man and woman, had an inscription, of which only "Hic jacet Philippus" remained; another showed the lower portion of a central figure and three children, with the words, "Qui quidem Philippus obiit 28 die mensis," and the following quartered coat:—

"1st and 4th, *arg.*, on a chevron 3 caterfoyles, *sa.*

2nd and 3rd, a cross ingrailed, between 11 cups silver." (?)*

On a third slab he describes the effigies of a man and woman and their six children, "upon it, very dimly inscribed, is 'Robtus Br . . holme et Alicia uxor ejus . . . iii die feb. Aⁿ. D^o. MDXXV.'"

Bassano further noted, in the east window of the north aisle, the following arms:—"Az., a bend between 6 escallops, *or*, impaled with *arg.*, a fret, *sa.* In another part of the window—*arg.*, a chevron between 3 escallops, *gu.* A third pane contained—*arg.*, upon a bend, *az.*, 5 bezants charged with as many crosses potent, *sa.*"

The first of these coats, if properly blazoned, is Frecheville impaling Vernon, but, though we know that Frecheville held lands at Brampton in the reign of Henry VIII., there is no account of an alliance between these families. It seems, therefore, probable that Bassano read the arms rightly, but made an error about the tinctures; for Foljambe and Frecheville bore the same arms, only in different colours. If this is the case, the impaled coat signified the marriage between Henry Foljambe and Benedicta, the daughter of Sir William Vernon, of Nether Haddon, which took place in the reign of Henry VI. There are numerous deeds extant relating to property at Brampton held by the Foljambes.†

The second coat is that of Breton, of Walton; and the third is one which we have not yet identified.

* This coat belongs to Eyre, but we are unable to identify the second and third quarterings, which appear to be incorrectly stated. The Eyres were possessed of a small property at Brampton in the fifteenth century.

† Collectanea Topographica et Genealogica, vol. 1, pp. 350, 353, 356, etc.

There are some cumbersome and ungainly monuments of the seventeenth and eighteenth centuries, to the memory of the Clarkes of Somersall, in the north aisle, but they do not come within the scope of these notes. Beneath one of them is affixed a small brass to the memory of the first of the family who settled here. It is thus inscribed:—"Mors est mihi vita. Hic jacet Nichus Clarke de Somersall in Brampton generosus, qui obiit primo die Marci Anno Dni. 1589." The history of the travels of this plate, and a companion, is rather curious. Dr. Pegge, writing about the middle of the last century, describes this brass as being then at Somersall Hall, Brampton, the seat of the Clarkes. He also notes another plate at the same place, which was inscribed as follows:—"Hic jacet Oliverus Shawe, quondam Vicarius hujus eccl' qui obiit xxiii. die Septembris Ao. Dni. MCCCCXLIII. Cujus aie' ppicietur De." Dr. Pegge adds that in all reason both of these belong to Brampton church.* After the death of the fourth Earl Scarsdale, Sutton Hall was purchased by Godfrey Clarke in 1740, and became his principal seat. The brasses appear to have moved with him, for Mr. Reynolds has the following memorandum, under date 6th June, 1775—"Being then at Sutton-in-the-Dale, in order to fetch away some things which I had bought at the Hall on Friday, the 2nd instant, I found amongst the rubbish in the library the two brass plates mentioned by Dr. Pegge, of which he gives the inscriptions. Both these I delivered to the late Mr. Clarke's housekeeper, at Sutton Hall, aforesaid."† Elsewhere, Mr. Reynolds, not knowing whence the plate had come, suggests that Oliver Shawe had been a former vicar of Sutton. The former of these plates has eventually, as we have seen, been restored to its proper position; but we are afraid that the brass to the vicar is yet at large. A few years ago, it turned up at a lawyer's office in Chesterfield, and a suggestion was made that it should be placed in the parish church of that town as one of the vicars of Chesterfield. Fortunately this suggestion was not adopted; and it is to be hoped that it may yet be returned to the church of Brampton.

In the churchyard, near to the priest's door, is a portion of a sepulchral slab, about three feet by two. It has been effectively sculptured with foliage, and belongs to the early English period. It is specially interesting to note these traces of early sepulture at Brampton, for there was much dispute with the mother-church of

* Pegge's Collections, vol. 8, p. 22.

† Add. MSS. 6705, f. 74.

Chesterfield about the burial of their dead. It seems that the inhabitants of Brampton did not inter round their own chapel till some time in the thirteenth century. In the reign of Henry III., during his war with Simon de Montford in 1264-6, we read of their repairing portions of the wall of the Chesterfield graveyard, adjacent to their own part of the burial ground, in which they would not allow others to be buried. But the monument of Matilda le Caus seems to point to occasional earlier burial at Brampton, at all events within the church. There are some curious Latin notes at the end of the earliest of the Chesterfield registers, copied therein by the Rev. Matthew Waddington, who was vicar of Chesterfield from 1616 till 1638, wherein are enumerated certain claims on the part of that vicarage upon the neighbouring chapelries and hamlets. These claims seems to have been confirmed by a decree of the Star Chamber, on the 11th November, in the seventh year of Charles I. The inhabitants of Brampton, with those of the adjacent hamlets of Wigley, Wadshelf, Loades, and Pocknage, had, after the privilege of baptizing and burial at Brampton had been granted, to make an offering of a farthing for each inhabited house on the festivals of All Saints, Epiphany, and the Assumption, to the vicar of Chesterfield. They were required to supply, in their turn, the sacramental bread for the mother-church. But the most singular custom was that they were bound to take for burial to Chesterfield, every year, the corpse of the first person who died in any of these hamlets after New Year's Day; and the vicar of Chesterfield was to receive all the fees and mortuary oblations that would have been paid had the corpse been buried at Brampton. This custom seems to have continued down to the year 1828, as may be proved from entries in the Chesterfield registers; but it was subsequently resisted by the inhabitants of Brampton, and made the subject of litigation. The dispute eventually resulted in the retention of the corpse, but in payment of certain fees to Chesterfield; and we believe that two shillings is still paid to the vicar of Chesterfield for the first person who dies at Brampton after New Year's Day.

Brampton has, however, been long esteemed a separate parish. It is even said to have been so considered in 1547, when the Chantry Roll was taken.

Hugh Ingram, who is supposed to have married one of the co-heiresses of Caus, founded a chantry in this church. It is thus described in the Chantry Roll:—"The Chauntrye of or Ladye of Braunton founded by Hughe Ingram, whose inherytaunce is comen

to Fras. Erle of Shrewsburye for a priste to say masse in or Ladye Chappell, liij*li.*, vjs., viij*d.* Thos. Somersell * Chantry Prest. It hath a maneyon house prised att vs. viij*d.* by yere. Stock xlijs. xjd."

The original deed by which this chantry was endowed is still preserved at Lincoln. By that deed Hugh Ingram set apart thirty-five acres of land: "Deo et Capellæ apostolorum Petri et Pauli Brampton." This chantry was well endowed, for, in addition to the acres bestowed by the first charter, it shortly afterwards had twenty-nine more acres bestowed upon it by different benefactors, including eleven acres from Hugh de Linacre. The founder also made a free gift of fifteen acres to William, Dean of Lincoln, by way, we suppose, of purchasing consent for the foundation of the chantry. This William was William de Lexinton, who was Dean about the year 1260; and the chantry was probably founded in the year 1264.

The Deans of Lincoln appear to have looked very closely after their Derbyshire emoluments. In the reign of Henry III., and again in 1324, the Dean of Lincoln is actually described as being Parson of Brampton.†

The following are the legends on the four bells in the tower:—

1. "Jesus be our sped."
2. "Jesu nomen in —."
3. "God save this church."
4. "Jesus be our sped."‡

Over the gable at the east end of the nave is the bell-cot for the sanctus bell. We were told that a former incumbent removed this bell to the adjacent parsonage.

In the churchyard, Bassano mentions "a handsome cross of two greeves (steps), and upon ye middle stone is a large sundial."

When the Parliamentary Survey of Livings was taken, in 1650, the Commissioners reported of Brampton, that it is "a parochial chapelry in parish of Chesterfield. In vicarial tythes 20s. It is thought fitt to be made a parish church. Sir E. Leech is the impropiator, and bound to find a minister at Brampton. Mr. H.

* The Somersalls, of Somersall, were an old Derbyshire family. Godfrey Somersall was Governor of Peak Castle in the reign of Edward VI.

† From manuscripts of Mr. Godfrey Foljambe, of Wigley, quoted by Dr. Pegge.

‡ There is an incompleteness in the inscription on the second bell, for which we cannot account, nor are we able to say anything as to the bell-founder's marks, for on both the occasions when we visited Brampton Church the key of the belfry was kept at such a distance from the village as to be unavailable. For the inscriptions, as they are given in the text, we are indebted to a friend.

Hybbert is incumbent, an able, honest preacher. There is augmentation of £40 per annum granted to Brampton."

A hasty burial took place in this church, under the high altar, of which there is now no memorial. According to an old memorandum book of one Arthur Mower, of Barlow, "Mr. Godfrey Foljambe, of Moorhall, departed from out of this world on Monday at morn, about 1st cock-crowing, 15 November; and was buried at Brampton, in the chancel under the high altar, where it stood the same day towards night, for it could not be kept. Anno Dom. 1591."*

* Add. MSS. 6671, f. 341.

Chesterfield.

Brimington.

Newbold.

Temple Normanton.

Walton.

Chesterfield.



T the time of the Domesday Survey Newbold formed part of the demesne of the Crown. It was a manor of considerable extent, and comprised within its limits six hamlets—Whittington, Brimington, Tapton, Boythorpe, Eckington, and Chesterfield. The ancient chapel at Newbold may probably have been, at one time in its history, strange as it may now seem, the mother church of Chesterfield. Though no mention is made of a church at Chesterfield in the Domesday Book, one must have been erected there almost immediately on the conclusion of that survey, for William Rufus, who died in the year 1100, gave the church of Chesterfield, together with its chapels, to the Dean and Chapter of Lincoln. This gift was probably made, as was often the case, at the time of the church's erection. The Rev. George Hall, in compiling his *History of Chesterfield*, published in 1823, made the singular mistake of asserting that "in Domesday Book it is said Matthew Hathersage gave six acres of land in Newbold-field to the church at Chesterfield, on the day of dedication, in the year 1233." As the Domesday Survey had been completed about a century and a half before that date, the strange blunder is at once detected, and would have been hardly worth notice, had not Glover, in his *History of Derbyshire*, published ten years later, slavishly copied it. A strange bungle has arisen over the question of the original date of the dedication of Chesterfield church, for Dr. Pegge, one of the most careful of antiquaries, led us astray by stating in his *History of Beauchief Abbey*, on the authority of the Chartulary at Lincoln, that it was dedicated in the year 1234. But when Ford's local history was published in 1839, a copy of the original receipt concerning these six acres of land was published in a note, and runs as follows:—

"I, Hugh of Walton, have received from William de Thomaco,

Dean of Lincoln, six acres of arable land in the field of Newbold, those (acres) namely which Matthew de Hathersage gave to the church of Chesterfield on the day of dedication, the same church to be had and held. Witness. Hugo de Linacre, &c., &c. Dated at Chesterfield, on Wednesday the day after the Assumption of the Blessed Virgin Mary, in the year of our Lord, 1284." It is curious that this receipt should have misled Dr. Pegge and also the compiler of Ford's history. All that it means is, that Sir Matthew Hathersage made a gift to the church of Chesterfield on the *anniversary* of its dedication, which was an usual date upon which special bequests were made. The original dedication day must have been at least as early as the times of William Rufus. Then again, as if to further complicate the puzzle, the church, until within the last few months, bore the date 1037 inscribed upon a stone over the entrance of the south transept porch. Several theories have been started to account for the obvious incorrectness of this date as applicable to any portion of the present structure, the one most generally accepted being that it was copied from the older transept, pulled down to make room for the present one. But there is no reason to believe that a church existed here at all in the year 1037, and, if it did, the architects of those days were the last persons in the world to think of blazoning the date of their achievement on the outside of the structure. Ford, suggesting that the curved part of the figure 2 was mistaken for an 0, and the downstroke of the 4 for a 7 when the copy was made, attempts to make the date tally with the 1234 of the Lincoln Chartulary. But then, as we have already stated, the Lincoln Chartulary never did assert that the church was dedicated in the year 1234. The most probable solution of the difficulty is to be found in the suggestion that has occurred to us, that the 0 was originally a 6, and that the upper part of the stroke perished from exposure to the weather, or was smoothed off by some wicked wag. This date, 1637, would about correspond with the probable date of the erection of the porch leading into the south transept, which has just been removed. This porch had a quaint entrance, with an ogee-shaped but very flat archway, but was otherwise clearly referable to the seventeenth century. Making inquiries as to the whereabouts of this inscribed stone, we found that it was cracked in two when being taken down, and that it was subsequently removed to the builder's yard at Staveley. Probably before these lines are in print it will have been finally broken up, or otherwise

utilised, and will no longer vex the souls of local archaeologists. The stone had, however, been in dire disgrace for some time previous to its removal, for we learnt that its figures had been all roughly chiselled off, and only the trace of them left behind.

Another point of dispute in connection with this church is the style of its dedication. By some accounts it is said to be dedicated to All Saints, but by others to St. Mary. We are not aware, however, of any good grounds for attributing it to the latter dedication. On the contrary, Bacon's *Liber Regis*, the accepted authority on disputed dedications, Lewis's *Topographical Dictionary*, and the most trustworthy of the Gazetteers and local histories, unite in ascribing it to All Saints. The church itself also bears witness to the truth of this statement, for a brass in the south transept, of the date of 1500, to which reference will be subsequently made, mentions "the parish of All Saints, in Chesterfield." Moreover, at the foundation of both the Guilds, and in other documents of the fourteenth, fifteenth, and sixteenth centuries, it is spoken of as dedicated to All Saints, whereas we have not met with a single pre-reformation statement of its dedication to St. Mary.*

Of the church that existed here in the days when the Norman style of architecture prevailed, no trace now remains, either in the building itself or in the monumental remains, unless we except an incised slab, described and pictured by Ford, that may have been of that period, but which seems to have disappeared during the alterations in 1842—3. The church, as it at present stands, is of a cruciform shape, and consists of nave, side aisles, north and south transepts, and chancel with aisles and chapels on each side. From the four arches at the intersection of the cross rises a well-proportioned square tower, surmounted by a plain parapet and four octagonal pinnacles, from amid which springs that architectural singularity, the twisted spire of lead-covered timber. The proportions of this large church are justly balanced, and would have, if it was not for the spire, a most symmetrical and harmonious effect. The height of the spire, exclusive of the weather-cock, is 230 feet. The total length of the church is 170 feet 11 inches, and the breadth across the transept, 109 feet 6 inches.

The oldest portion of the present building is to be found in the transepts. A new doorway has just been built to the south tran-

* There are copies of four charters, each of which specifies the church of All Saints amongst the Wolley papers, Add. MSS. 6067, pp. 697—711. The dates of these charters extend from 31 Edw. III., to 32 Hen. VIII.

sept, from which the porch has been removed as already described, and the details of the new doorway precisely follow the characteristics of its decayed predecessor. The old doorway, as is shown by the stones placed inside the transept, and by the bases not yet removed from the churchyard, was a fair example of early English work, the jambs being cut into shafts bordered by the characteristic tooth or four-leaved flower ornament. Inside the transept, too, there is a remnant of this period in the half-pillar against the south wall, from the capital of which springs one of the arches that separate the south transept from the south chapel. Round this half-pillar, or pilaster, cluster eight small shafts, that have two projecting bands between the capital and base. The arch that springs from it is of later work, consonant with the main portion of the building. The north transept also bears traces of early English work. The two archways which separate the north chapel from this transept are both supported on the outer walls by pilasters consisting of a single disengaged shaft of early English work, divided in the centre by a single band. The capitals of these shafts are carved into well-defined foliage. There are several corbel heads or brackets projecting from both the west and east walls of the north transept, which point to the existence of a roof of very different pitch and construction to the present one. Those on the east wall appear to belong to this period. These traces, then, of early English work in the two transepts, are sufficient to tell us that a large cruciform church was erected here in the thirteenth century, probably about 1250, in the place of the Norman church of William Rufus that previously existed. The remains, too, are sufficient to enable us to say that this church of the thirteenth century was not carried out on an entirely uniform plan, and was probably not completed at one time. It seems as though the north transept was of earlier construction than the one on the south. Nor must we here omit to mention the corbel-table that supports the exterior cornice of the wall on the south side of the Foljambe chapel. The heads and other mouldings that form this corbel-table are clearly attributable to the early English period, and form an additional proof of the great size of the church in the thirteenth century.

By far the most considerable portion of the present fabric must, however, have been erected in the succeeding century, when the Decorated style was in vogue. The nave, side aisles, south porch, parts of the transepts, and the fine central tower, all formed part

of one grand uniform design; but this design was not carried out at the east end of the church, owing, we suppose, to that portion being in good repair from recent restorations. We have already seen how parts of early English work were left in the transepts, let us now see what further alterations were made previous to the reconstruction of the main body of the building. The Decorated period of English architecture prevailed chiefly throughout the fourteenth century, in the reigns of Edward II. and Edward III., though some of the earliest specimens were erected in 1290. There was considerable change throughout the continuance of this style, and the parts of Chesterfield Church that belong to this period differ in design, and were built on three if not four separate occasions. The earliest of these may, we think, be found in the south or Calton chapel, and in the central pillar that supports the two arches which divide the chapel from the transept. This pillar would probably be erected at the time when the early English work began to give way, or when this chapel, as it now stands, was erected. The pillar differs decidedly from all the others in the church, and is grooved into alternate rounded and filleted mouldings. The chapel is a lofty apse-shaped building, and is lighted by three tall windows of two lights each, the upper portions being filled with Decorated tracery of a regular design. The two south windows, also, of the adjacent Foljambe chapel, of three lights each, are of a Decorated pattern at one time in frequent use, and though the east window of this chapel is now of Perpendicular design, the former higher span of the window arch, when it was of the same design as the south windows, can be plainly seen from the exterior. Then again, the central pillar of the north transept, supporting the two arches that divide the transept from the north chapel, is of this period. It is of octagonal shape, and has a unique-looking capital, which is sculptured into a double row of foliage with a human head on the east side, and another defaced on the west. This transept and chapel were much knocked about and barbarously "restored" in the last century, but, over a modernised round-headed north doorway into the chapel, is a fine window of four principal lights with elegant Flamboyant tracery. This window represents the Decorated style when in its prime, and though of no large dimensions, is in our opinion the gem of the church in point of design. The large east window of the chancel is now filled with Decorated tracery, but this dates back no further than 1842—3, when it superseded one of Perpendicular construction;

and during the present year a fine window of the same style has been put in the south of the south transept, succeeding to one which was of Perpendicular date. On each side of the chancel are two archways that divide it from the Foljambe chapel on the south, and the corresponding one on the north. These arches, supported by central octagonal columns with plainly moulded capitals, are of the Decorated period, and tolerably early in that style. Now all these details of Decorated work that we have been enumerating, are doubtless of earlier date than the general design of that period when the body and tower of the church were constructed. They were probably built at different times by different benefactors to the church, and if we were asked to assign approximate dates to the various portions, we should place the transept pillars about the year 1300; the chancel archways and perhaps the Foljambe and south chapel about 1320; and the Flamboyant north window about 1350.

The whole of the nave, north and south aisles, south porch, tower (and probably spire), together with a portion of the south transept, form part of one design, of the reign of Edward III., and certainly not earlier than 1350. In fact this rebuilding was carried out throughout the whole structure, except in those eastern parts where the fabric was sound, having only been erected a few years previously. The nave is separated from the side aisles by six arches on each side, supported by five pillars. These piers are formed of four clustered pillars, and have plain capitals of three courses of rounded mouldings. The west arches are supported by half pillars or responds of the same description, and those at the east end rest on handsome corbels. There are five side windows to each of the aisles, of three principal lights, all of the same device, and another window like them, but of larger dimensions, in the west wall of the south transept. From the exterior we notice that these windows are divided by buttresses of two courses, surmounted by pinnacles, which correspond in position to the piers of the arches in the interior. These windows are set deeply in the walls, and the jambs are carved into delicate and well preserved mouldings. The simple hood-mould that runs round the windows is continued horizontally along the walls until it joins the buttresses, a feature unusual in Decorated work. The tracery in the upper part of the windows is somewhat stiff, and indicates an approach to the more definite times of the Perpendicular era. The details of the jambs of the two west windows of the aisles exactly

correspond with the others, but the tracery shows that they have been restored during the Perpendicular period. The tracery of the large west window is of a more flowing description, but it is a modern insertion. In the Rev. Alfred Suckling's *Church Notes* is a beautifully finished pen-and-ink sketch of Chesterfield Church from the north-west, which shows this window filled with debased Perpendicular tracery, having two lines of transoms.* The west bay of each of these aisles is occupied by doorways of similar pattern. The third doorway into the nave below the large west window, which has recently been rather clumsily restored, is also of the same design. These doorways are good specimens of the late Decorated work. The jambs are cut into three filleted shafts, divided by filleted mouldings. The fillets are continued up the capitals of the shaft, and by intersecting the horizontal mouldings present a curious cross-like effect. The doorway on the south side is covered by a handsome porch, the entrance into which is surmounted by a richly-ornamented, canopied niche, and the gable bears a stone cross. In the north-east corner of this porch is a low ogee-arched doorway, which opens on a stairway leading to the roof of the porch, and also to the leads of the side aisle. This stairway is contained in a projecting turret, surmounted by a pyramidal pinnacle. Returning to the interior of the church, we note the four very effective arches of ample height and span, and the massive piers upon which the weighty fabric of tower and spire are erected. The *coup d' œil* is, of course, marred by the side and west galleries of the nave, though it is only fair to state that they are perhaps as little ungainly as it is possible for galleries to be; and we cannot help also remarking, though it may be hypercritical, that the effect of the design as a whole would have been improved if the openings from the side aisles into the transepts, on each side of the piers of the tower, had taken the form of pointed archways instead of half-arches, which only give the appearance of being buttresses.

The tower, springing from the intersection of the nave, chancel, and transepts, is supported at the angles by shallow buttresses of three courses. The lower part of the tower, below the bell-chamber windows, is divided into two stages by horizontal lines of receding moulding. Between these two lines are the small single-light windows, two on each side, that give light to the belfry proper or bell-ringing chamber. Above these are the fine double windows of

* Add. MSS. 18,478.

the tower, of good proportion, and of a tracery usual to towers of this date. Above these again are the parapet and pinnacles. The parapet is unpierced and not divided into battlements, but it is adorned with a chaste band of running moulding, very similar to that in a like position on the tower of the parish church of Crich.

And now we have reached that singular eccentricity—the spire, which must not be passed over in a hasty manner. Of its date we cannot speak with absolute certainty, but it may, in the first place, be remarked, that from the construction of the tower it is indubitable that it was intended to carry a spire, and secondly that there are no apparent traces of the existence of a previous spire in the present situation. Spires formed of timber and covered with shingles or lead are not very uncommon, especially in the south-eastern counties. They are, as a rule, devoid of all ornament or work by which they can be appropriated to any particular style of architecture, and are more usually found upon towers of the Perpendicular period than upon those of earlier date. But still they are not unknown, in other instances besides Chesterfield, upon towers of the Decorated style, and in more than one such instance they have been attributed by competent authorities to that period. There seems, then, no good reason for doubting that this spire was erected at or about the time when the tower and principal portions of the church were built, an hypothesis which places its date between the years 1350—70. The spire is of an octagonal shape, and is built of timber and covered with lead. The lead is applied in diagonally-placed parallelograms, and is so arranged as to divide each of the eight sides into two distinct and channelled planes, giving the spire, irrespective of its crookedness, a most unique appearance. Theories innumerable, and conjectures without end have been offered on all sides as to the crookedness of this spire, and, perhaps, the strangest of all is the one that consists in denying that it possesses any real crookedness, and that the appearance of it arises from an optical delusion brought about by the strange way in which the lead is disposed! It is really wonderful to think how anyone blessed with ordinary eyesight, to say nothing of a spirit of investigation, could have arrived at such a conclusion, and, though the opinion has been backed by men of great authority in all matters pertaining to ecclesiastical architecture, they have probably only derived their views second hand from some ardent inhabitant of Chesterfield, who refused to see the enormity, on the principle that actuates a mother in denying the

squint of her offspring, though it is patent to all the world ! But, whatever was the basis of their opinion, there it stands in Rickman's *Gothic Architecture*,—"the *apparent* leaning of the spire arises partly from the curious spiral mode of putting on the lead, and partly from a real inclination of the general lines of the wood-work of the spire;" and Parker, in his *Glossary of Architecture*, says—"the lead is so disposed as to give the *appearance* of the spire being twisted." Glover also, in his history of the county, adopts this view, speaking of "the leaning *appearance*," and he has been followed by the compilers of several gazetteers and directories. If anyone still holds to this notion of an optical delusion, which might be held by looking at it from only one direction, let him walk round the church and view the spire on all sides; if he is still in doubt, let him ascend the tower and walk round the parapet, keeping his eyes above him; and should he, perchance, remain yet unconverted—an apparent impossibility—let him climb the ladders in the interior of the spire that lead to the "crow hole" a few feet from the top, and put his head out of the doorway on the south side, that he will there find, and, if he descends with the impression still on him that the leaning or crookedness is only *apparent*, he will be the most astounding sceptic that the world has ever seen. We are not in a position, from any observations of our own, to say more, than that we are assured of the crookedness, and of a considerable inclination to the south-west; in fact we would defy anyone to have any doubt upon either of these points, irrespective of external appearances, if he would simply content himself with a visit to the interior of the spire, and a careful examination of the interlacing of the different timbers. There seems no reason to doubt the accuracy of the measurements quoted by the Rev. G. Hall. He tells us that in January, 1818, the ball on which the weathercock is fixed was found to lean towards the south six feet from the perpendicular of its base, and four feet four inches out of its perpendicular towards the west; therefore, its greatest deviation from the perpendicular of its base is nearly midway between these two points, or nearly at south-west. Amongst the different theories adopted, by those who believe in the reality of the twist and inclination, to account for its shape, may be mentioned the following:—(1) intentional eccentricity of construction, (2) struck by lightning, (3) heavy pressure of lead, (4) warping by the action of the sun. The first of these theories is hardly worth a word of

argument, for though there are those who contend with a good show of reason that the leaning tower of Pisa and other peculiarities of architecture in that famous city were purposely so erected,* there is something so monstrous, not to say uncanny, about the shape of the Chesterfield spire, that it is impossible to conceive any one in their senses sitting down to plan such a device, and almost equally impossible would it have been to have carried out such a device, even if it had in the first instance been planned. Rhodes truly remarks of this supposition, "No man who ever lived would voluntarily erect an object of deformity, a thing that in its form and outline was offensive to the eye, and in opposition to every principle of taste."† Nor is the second conjecture, though more probable, much more tenable; for surely if a *timber* spire had been struck with lightning, some visible traces of the action of the electric fluid would have been left in the scorching, or, at all events, discolouring of the beams? And if the spire had ever received a sudden shock of such violence as to cause so marvellous a displacement of its timbers, it is difficult to believe that it could have remained for centuries in its present condition. In our opinion the true solution is to be found in a combination of the third and fourth theories. It seems probable that the various beams, of which the framework of the spire is composed, were put up in an insufficiently seasoned condition, and insecurely rivetted together without due allowance being made for the great weight of the requisite mass of lead. The clinging pressure of the lead might thus cause a certain irregular subsidence in the timbers, and this would be greatly assisted by the powerful warping action of the sun beating through the lead on to the green parts of the woodwork. That the real explanation is to be found in a combination of these two causes seems the more probable, as a close examination of the beams proves two faults—firstly, that many of them (especially the smaller ones) are unmistakably warped; and secondly, that the joints have gaped and given way in places where there is no appearance of this having been caused by warping or contraction. That the action of the sun has been one of the most powerful agencies at work, is further shown from the fact that the timbers are the most displaced and twisted from their original position on the south side—the side most exposed

* See an admirable explanatory article on the intentional irregularities of various buildings at Pisa, by W. H. Goodyear, in *Scribner's Monthly*, August, 1874.

† Rhodes' *Peak Scenery*, part iv., p. 36.

to the influence of its rays. There is no necessity to imagine that this subsidence and distortion took place suddenly, still less, as some have supposed, that it only came about of late years; the most reasonable supposition is that it assumed very nearly, if not precisely, its present singularity within two or three years of its erection, but that the displacement went on gradually during that period.

In the year 1817, it was generally supposed that there was considerable danger of the spire falling, and various reports were published, all of an alarming nature, by different surveyors. Messrs. Hodkin and Tomlinson, of Chesterfield, reported that they examined the steeple on the 26th of November, 1817, and were of opinion that "if it be suffered to remain unsupported a few years, it will certainly become in a dangerous state, and it is very probable that it will fail at or about the middle of the steeple, and fall towards the south or south-west." Mr. W. Wilkinson, of Mansfield, in the following month reported it to be in a dangerous condition, and advised that the most effectual, safe, and economical course would be to take it down and erect one of stone. In the same month the steeple was also inspected by Mr. E. W. Drury, of Sheffield, and he also recommended that it should be immediately taken down, maintaining that it was eminently unsafe and dangerous, and "that it would be impossible to repair it, even at any expense, so as to ensure it standing many years." These reports were of so serious a nature that a vestry meeting was called in January, 1818, for the purpose of considering the demolition of the spire, but this proposition was energetically opposed by some of the inhabitants, and it was decided to take a further opinion. Mr. James Ward, of Sheffield, was accordingly called in, and on the 24th of January, reported that, with slight repairs, it might stand almost indefinitely—"the foundation or basis of the carpenters' work was firm and good, which rendered it morally (*sic*) impossible that it should ever fall, until the base itself gave way." This report being confirmed by three practical carpenters, was ultimately adopted, and the steeple was suffered to remain. Mr. Ward has, so far, turned out to be a true prophet, though with another portion of his report, in which he speaks of being "convinced that the steeple had never given way in the least since the day it was first erected, or it would have fallen down instantaneously," we totally disagree. Ours is only an unprofessional opinion, but there certainly seems to us no reason why the spire should not stand for as many more centuries as it

has at present existed, provided that the requisite repairs, both in lead and timber, are properly carried out as occasion requires. The covering of lead has been from time to time repaired and renewed, and there may very likely be none of the original coat now left. Of late years the plumbers have left their names to posterity in the material of their work. The earliest instance of this, that we noted, occurs at the base of the spire, where may be read "J. Harvey, T. Sales, C. W. (churchwardens), 1771. J. Shepley, plumber."

And if opinions have varied to so remarkable an extent as to the cause of the shape of the spire, there has been at least an equal diversity of opinion as to its comeliness and desirability. There are some people who, persistently holding to the theory of its intentional construction in the present form, are lost in admiration at the cunning of the artificers, till they believe it to be an actual ornament and in itself beautiful. There are others who see in it nothing but a hideous deformity, and desire its speedy demolition. But there is a third class, and surely to this belong, if not the majority of Derbyshire men, at all events the majority of the residents in the hundred of Scarsdale, who perceive in it a most singular and unique curiosity, who reverence it for the many centuries that it has withstood the blast, who have grown fond of it from its quaintness and originality, and who would not on any account have it displaced, even to make room for the most elegant and appropriate structure of stone that a Street or a Gilbert Scott could devise. It is, however, but fair to state that it is seldom if ever admired by the stranger or the casual observer, and it requires a somewhat intimate acquaintanceship, before any love for its eccentricities is developed. Many an unkind speech and rude jest has been passed upon its deformities, but they only serve to endear it the more to the bulk of the intelligent inhabitants of the district. Perhaps the most brusque description of it that we have seen in print, was penned, just one hundred years ago, by T—— Q——, who made a tour of the Midland Counties in 1772, and published his impressions of Chesterfield in the *Gentleman's Magazine* during the year 1774. He says, "Chesterfield is a large town with nothing worthy of notice but the church, and this only for its ugliness; it is old, and built of bad stone, but rendered most disgusting by its wooden spire (covered with lead) being so much warped that I discerned its crookedness at three miles distance. . . . I am surprised any authors can affirm this appearance of crookedness to be only a *deceptio visus*; its reality is so obvious."

It has been praised, too, in prose, and praised in poetry, though poets have found it a difficult subject upon which to invoke the muse. A local poet from Brimington recently rhymed the praises "of the church with the old crooked spire,"* and in a far more ambitious effort, published in 1822, we read:—

"Its ponderous steeple, pillared in the sky,
Rises with twist in pyramidal form,
And threatens danger to the timid eye
That climbs in wonder. When the rolling storm
Scowls dark and dreadful o'er its apex high,
And spends its fury in the torrents borne
Down the dark welkin, then she sees it lower,
And stands unshaken by the tempest's power."†

It is but due to the poet to say that this verse describing the spire is, as is perhaps appropriate, by far the most wooden of his many stanzas. But even poetry has not always been kind to the steeple, and Ford quotes some lines, from the pen of Mr. John Munnings, which are anything but complimentary:—

"Whichever way you turn your eye,
It always seem to be awry;
Pray, can you tell the reason why?—
The only reason known of weight
Is that the thing was never straight:
Nor know the people where to go
To find the man to make it so;
Since none can furnish such a plan,
Except a perfect upright man;—
So that the spire, 'tis very plain,
For ages crooked must remain;
And while it stands, must ever be
An emblem of deformity."

Our gossip about the spire has extended to a greater length than we intended, but our excuse must be that it is, whether admired or not, one of the most singular curiosities of church architecture, not only in Derbyshire, but in the United Kingdom; and though we have concluded with Mr. Munnings' satirical lines, we are far from sharing his opinions.‡

After the re-construction of the main portion of the church in the fourteenth century, it would appear that about another century elapsed before any further alterations were made. Though the high pitched roofs of the Decorated period frequently included the

* *Derbyshire Times*, February 24th, 1866.

† *Chesterfield Church*; a Poem, by Samuel Bromley. This is a pamphlet of twenty-five pages.

‡ The spire, from its exposed situation, has on several occasions suffered from storms. One of the most serious of these storms occurred on 3rd October, 1701, when the weather-cock was blown off and considerable damage done to the upper part of the spire. This was the time when the wind blew so strongly at London Bridge that the tide was forced back till people were able to cross on foot. MS. of Mr. H. Lowe, of Whittington, quoted by Dr. Pegge.

body and aisles in a single span, we can decide, from the traces of the pitch of the old roof on the walls of the tower, that this was not the case at Chesterfield. Probably, therefore, the original design included clerestory windows above the side aisles; but of much smaller dimensions than the present ones. These windows, six on each side, show by their tracery that they are attributable to the Perpendicular period, and are about one hundred years later than the body of the church. It may very likely have happened that about the year 1480 it became necessary to repair the decaying timbers of the roof; for over and over again it has been found, from a close inspection of the timbers of old church roofs, that they have been made to do duty repeatedly in successive roofs of different constructions. The architect, then, of the fourteenth century, may have very likely used the beams that had formerly constructed the early English roof; and hence the necessity, a hundred years later, for its re-construction. The architect of the fifteenth century would naturally make use of the style then in vogue, which possessed also the additional attraction of giving more light and more scope for the display of coloured glass. At the same time the tracery of the two west windows of the aisles, and of the large west window of the nave, would be altered. Then, too, some repairs were done to the north transept, though of what extent it is difficult to decide, owing to its transformation in 1769; but there is a window in the west wall, adjoining the nave, of the same construction as the clerestory windows of the main building.

The chancel and its side chapels seem to have next required renovation; and we accordingly find that the east windows of the chancel, of the Foljambe chapel, and of the corresponding chapel on the north side were filled with Perpendicular tracery, in which the transom, or horizontal mullion, makes itself very conspicuous, and points to about the year 1500. The east window of the chancel was taken out at the alterations in 1843, and another large Perpendicular window has recently disappeared from the south end of the south transept, their places being in each instance supplied with tracery after the Decorated style. There is also a three-light square-headed Perpendicular window over the doorway leading into the modern lean-to vestry on the north side; and another similar one, but now blocked up, facing the east, which formerly lighted the small chapel opening out of the north transept. These may be of still later date, as well as the three large square-headed clerestory windows in the west wall of the south transept.

The following alterations made in the church during the last century are for the most part noted in the parish registers. In 1718 the chancel was enlarged and newly seated. In 1738 a gallery was erected on the north side to correspond with a much older one in the south. In 1769 the north transept was rebuilt, after the present hideous fashion, at an expense of £372 5s. 7d. In 1774 the west part of the roof of the church was taken down, newly timbered, and fresh leaded. In 1790 the body of the church and chancel were whitewashed, the pillars in the body of the church painted "for the first time," by assessment, and the cross aisle and chancel painted "for the first time," by subscription of the inhabitants of the town. A thorough renovation of the interior took place in 1842-3, involving the removal of the cumbrous old galleries and pews, and the substitution of an oak roof emblazoned with heraldry for the flat plaster ceiling. A good idea of the interior of the church previous to this restoration may be gained from the plate in Ford's *History of Chesterfield*. It will there be noted that the nave was lighted by two handsome brass chandeliers of *renaissance* design, which were the gift of Mr. Godfrey Heathcote in 1760. These now hang from the roofs of the Foljambe chapel, and the corresponding chapel or aisle on the north side of the chancel. A small endowment was left by the donor for keeping these chandeliers in order, and they are supplied with candles, and illuminated once a year, viz., at the evening service on Christmas Day. During the repairs several interesting discoveries were brought to light. "On the south side of the transept arch was a painting which had long been covered with whitewash; it represented a vase containing a plant covered with leaves. Near it was a figure of a person in canonicals; the whole subject was surrounded by a gilt border. On the opposite side of the arch there had been a painting of the crucifixion; on the right side of the cross was a female figure, probably intended for the Virgin Mary; on the left side was an ecclesiastic; below this painting were the figures of two more ecclesiastics. Over the north-west door was a text painted in black letter, of no great antiquity, which was found to cover the remains of a much older painting, of which the zig-zag border and a wreath of fleur-de-lis were alone to be distinguished."*

* We quote from a scarce pamphlet published at Chesterfield in May, 1843, immediately after the re-opening of the parish church. At page 6 is given a list of the twenty-four escutcheons on the new roof. The first six, commencing from the east, are those of the six Sovereigns in whose reigns it was supposed that the church was built, enlarged, or restored, viz., William II., Edward II., Edward III., Henry III., Henry VII., and Victoria. The next six are those of prominent contributors to the restoration, the Duke of Devonshire, Sir H. Hunloke, W. Evans, Esq., M.P., and Hon. G. H. Cavendish, M.P.; of the donor of the great pipe of the organ, Godfrey

At the east end of the church two recesses were uncovered, both of which had served as niches over piscinas. One of these has pertained to the high altar, and is placed in the projecting piece of wall on the south side which divides the chancel proper from the Foljambe chapel; the other is to the south side of the east window of the north chancel-chapel where another altar doubtless stood. The first of these niches is pierced with open carving of a good design, and the second has a plain trefoil head, but both appear to belong to the Decorated period. There is yet a third of these piscina niches in the Calton chapel, below the centre one of the three windows; it is of some little width but not otherwise remarkable, and may be also attributed to the same period. Here there are several corbel stones, or brackets of varying design, which have at one time served as supports for images of different saints.

In this chapel, too, is the old parish chest. It is a massive oblong structure of oak, but so bound round with iron bands and staples that but little of the original material is displayed, and, with its six locks, it presents an appearance of absolute impregnability. But the parish registers themselves tell a different tale. Inside the cover of the register book for 1642–1711 is fastened the following printed handbill:—

“Sacrilege.

“Forty Guineas reward.

“Whereas some evil disposed person or persons did last night, Wednesday 31st August, or during this morning, Thursday 1st September, feloniously and burglariously break open and enter the Parish Church and Vestry room at Chesterfield, and steal from thence amongst other articles the following plate; two silver cups with the word ‘Chesterfield’ engraved upon them, one silver dish with following inscription—‘Deo Triūni, dicata, Chesterfield, 1736,’ and one silver plate inscribed with the words ‘Chesterfield Church, 1781’—Notice is hereby given that any person or persons giving information to the churchwardens of Chesterfield as shall lead to the conviction, &c., &c.

“1st Sept., 1808. “G. Bossley, vicar.

“R. H. Harwood, }
“Joseph Bee, } Churchwardens.

“Bradley—Printer.

“Thos. Turner, Parish Clerk.”

Heathcote, Esq.; and of the founder of the lectureship, Godfrey Foljambe, Esq. The remaining twelve were those of the present and two preceding Archdeacons of Derby (Butler, Hodgson, and Shirley); of the present and two preceding vicars of the parish (Wood, Bossley, and Hill); of the present and two preceding Archbishops of the Province (Moore, Mannors-Sutton, and Howley); and of the present and two preceding Bishops of the Diocese (Ryder, Butler, and Bowstead).

The matter is more fully explained by a written insertion in another of the registers, where it is stated that, "the first race-day at night (August 31st), some thieves picked the lock of the door opposite the clerk's house, went down the north aisle, picked that lock at the bottom, tried the chancel door opposite, which was bolted inside; they then picked the other chancel door lock and the vestry, four double locks on the chest padlocks, wrenched two clasp locks open (which they could not pick) with the sexton's pick-axe, drank one bottle of wine, and took four with them; took the two silver cups, the large silver dish, and the small plate, and got off the same way; but left two large flagons in the chest." These two flagons were presented to the church in 1723, one by Mr. Thomas Dowker, of Gainsborough, and the other by his sister Mrs. Margaret Wilson, of London, the children of Mr. Thomas Dowker, Alderman of Chesterfield.

Nor must we omit to mention, though it may scarcely seem to come within the scope of these notes, another quaint object of interest, that lies on one of the altar tombs in the Foljambe chapel. Tradition has it—and the tradition is veritably believed by many an inhabitant of Chesterfield—that this large bone is a rib of the celebrated Dun Cow, of Dunmoor Heath, which was killed by Guy of Warwick. A similar bone, having a similar legend, is preserved at the gatehouse to Warwick Castle. The presence of one of these ribs at Chesterfield is accounted for by the statement, that the Dun Cow's bones were dispersed over the country in memory of Guy's wondrous feat. The bone is seven feet four inches in length, and its circumference varies from twelve to fourteen inches. Near one end is engraved, in old English characters, "Thomas Fletcher." The Foljambes sold the manor of Walton to the Ingrams in 1633, and about three years later it was again sold to the Fletchers, and hence the appearance of this name in the church. The bone is, in reality, the jaw bone of a small whale, but whether this fact was known or not, when deposited here by Mr. Fletcher, it is impossible now to say.

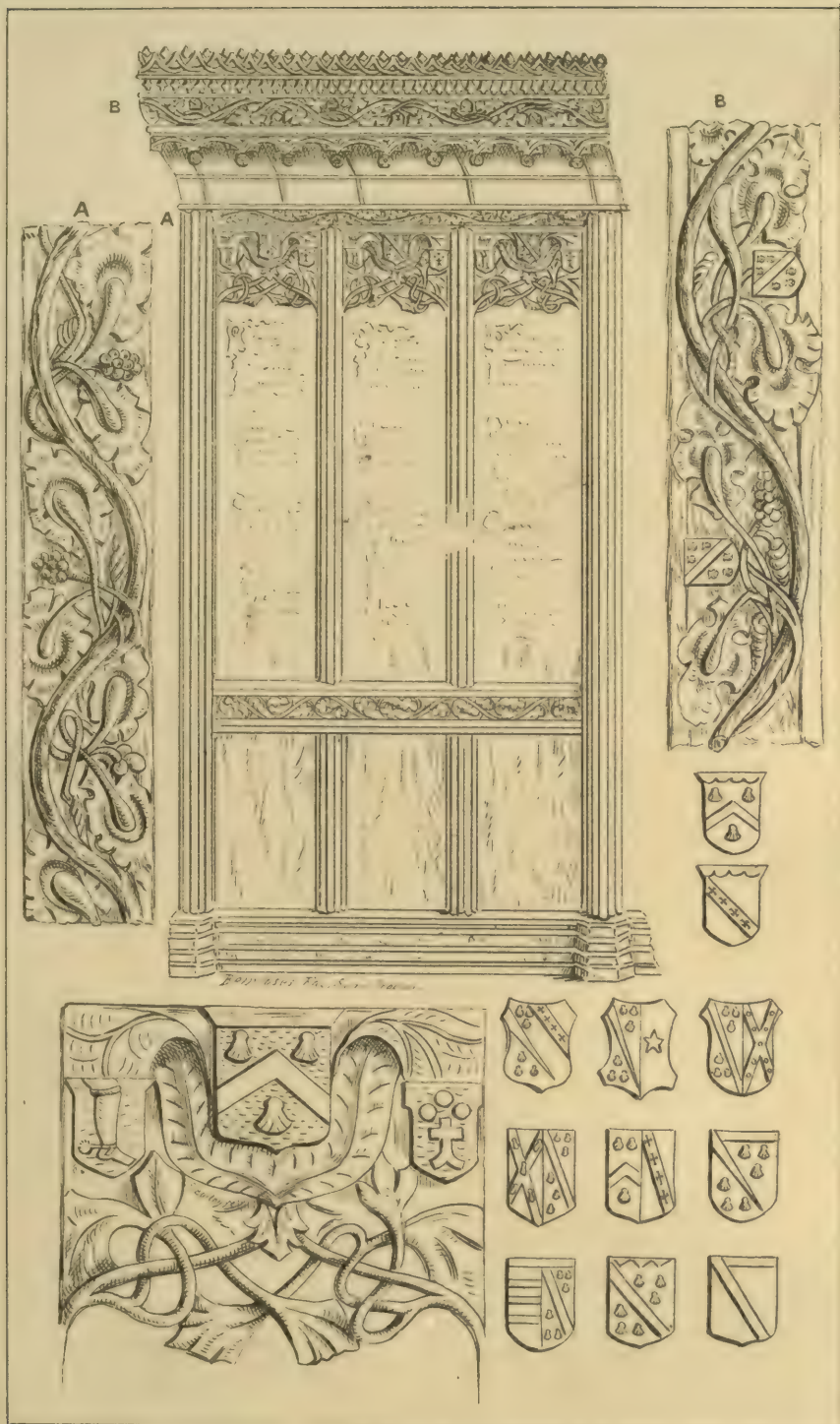
The church contains much interesting old woodwork. There are two old screens, in the north and south transepts respectively, both of the Perpendicular period, though the former is more ancient by several years. The screen in the north transept separates that transept from the chapel opening out of it on the east side, now occupied by the warming apparatus; but previous to the restoration of 1843 it formed the rood screen that divided

the chancel from the nave and transepts.* There is nothing unusual in its construction, but the carving below the top cornice requires some little explanation. There are eight figures in all, six of them representing angels bearing on their breasts the emblems of the Passion, viz.:—(1) The scourge and hammer, (2) the lance and nails, (3) a shield of the five wounds, (4) the vesture, (5) the cross, (6) the crown of thorns. The remaining two figures are a lion and an eagle, each bearing a scroll. These latter are emblematic of two of the evangelists, and were probably accompanied by a man and an ox when the screen was complete. The other screen is in the south transept, and extends the whole length, cutting off the transept from the Foljambe and Calton chapels. It is a good specimen of late Perpendicular work, the upper portion branching out into a wide coved cornice, after the fashion of the elaborate screens of the fifteenth century, often met with in the west of England. There are two doorways in it, and over one of them two uncharged escutcheons, but these look like comparatively modern additions, and the whole of the screen has been much patched and repaired at different times. In two places on this screen, on the east side, are the words "Thomas Fletcher,"† engraved in old English characters, the same name that occurs on "the rib of the Dun Cow."

We now come to the description of the fine old woodwork, forming the reredos at the back of the altar, from which we shall naturally pass to a consideration of the monuments. A cursory glance at this woodwork is sufficient to show that it has previously been used as a screen, but we find from the pamphlet, descriptive of the alteration of the church in 1843, that this material was formerly used in the construction of the Foljambe pews, which used to stand at the eastern end of the nave on the south side. There can, however, be no doubt that this beautiful work originally formed a screen fencing off "the Foljambe quire" or chapel, and then it seems likely that it was divided into portions to form "the Foljambe pews" some time subsequent to the Reformation, when the nave was being for the first time fitted up with those family accommodations. It is probable

* The rood-loft of this screen was extant in 1783.—Pegge's Collections, vol. iv.

† There are numerous entries in the early registers of North Winfield parish relative to certain Fletchers. In the year 1653, there is an entry of the death of the wife of Thomas Fletcher, therein described as of Egstowe and Tupton; and as if to show some sort of a connection between the Foljambes and the Fletchers, we find that the former name was borne by the latter as a Christian name, for in June, 1574, the baptism of "Anna, filia Foljambe Fletcher," is recorded.



CHESTERFIELD, DETAILS OF THE REBEDS.

that the whole of this most interesting woodwork was not preserved, as it is very unlikely that it would exactly suffice to fill up the space below the east window of the chancel. The cornice is formed of a running pattern of vine leaves and tendrils, and at frequent intervals appear small shields, about two inches square, growing on the stem in the place of the legitimate foliage. These shields are twenty-seven in number, twenty of them bear the Foljambe arms—a bend between six escallops—and the remainder have a badge or device, which is difficult to describe without a sketch, but which may be roughly rendered as, a Latin cross with a trefoil termination to the lower limb. We cannot speak with confidence as to the device, but it has been suggested to us that it may have belonged to the Bretons or Loudhams. Below this cornice the reredos is divided into eighteen panels, and in the upper portion of each appears an escutcheon flanked for the most part by the same device just described, alternating with the whilom Foljambe crest—a man's leg couped at the thigh, spurred.

The eighteen escutcheons, bearing now no trace of blazonry, are carved as follows:—

I. Barry of six (Bussey), impaling Foljambe.

II. Foljambe.

III. Foljambe, impaling a mullet (Ashton).

IV. Foljambe, impaling on a saltire engrailed, nine annulets (Leeke).

V. A chevron between three escallops (Breton), impaling on a bend five cross-crosslets (Loudham).

VI. A saltire *ermine* (Nevile), impaling Foljambe.

VII. Foljambe impaling Leeke. [Flanked by Foljambe crest, and Loudham on smaller shields].

VIII. Foljambe impaling Ashton. [Flanked by Breton, and a chief indented].

IX. Foljambe impaling Loudham.

X. Loudham.

XI. Foljambe.

XII. Breton.

XIII. Loudham.

XIV. Foljambe.

XV. Breton.

XVI. Foljambe.

XVII. Foljambe.

XVIII. Breton.

The Barry of six on the first shield is for Sir Miles Bussey, Knt. (Barry of six, *arg.* and *az.*), who married Mary, eldest daughter of Henry Foljambe and Benedicta Vernon. The mullet in the third shield is for Thomas Foljambe, who married Jane, daughter and heiress of Sir Thomas Ashton, Knt., the parents of Henry Foljambe above mentioned. The fourth shield is for the marriage of Sir Godfrey Foljambe with Katherine, daughter of Sir John Leeke; this Sir Godfrey was eldest son of Henry and Benedict Foljambe. The fifth shield, Breton impaling Loudham, is for the ancient family of Bretons, who held the manor of Walton from a very early period down to the reign of Edward III., when Isabella, sole daughter and heiress of Sir Robert le Breton brought Walton by marriage to Sir John Loudham; their only son dying without offspring, Margaret, eldest daughter and co-heiress, brought Walton, about 1388-9, to Thomas Foljambe, son of Sir Godfrey Foljambe, of Darley, &c. The sixth shield, perhaps, represents the marriage of Thomas Nevile, of Rolleston Holt, Notts., with Katherine, second daughter of Sir Godfrey Foljambe of the fourth shield. The remainder of the shields merely bear repetitions of these arms with the exception of the eight, where the bearing—a chief indented—appears. This coat might belong, according to its tinctures, to a large number of families. Benedict, the eldest daughter of the above Sir Godfrey, was married to Sir John Dunham, whose arms were, *az.*, a chief indented, *or*, but it is scarcely likely that his coat would be represented by the side of Foljambe impaling Ashton. From these armorial bearings we can ascertain, with tolerable precision, the date of the erection of the screen. We have here the arms of Godfrey, Mary, and Benedicta, three of the children of Henry Foljambe; but those of the two younger daughters who married Towneley and Colville do not appear, and they were therefore probably not married at this time. This supposition would make the date of the screen about coeval with the death of Henry Foljambe, 1503-4, to whose memory it may have been erected. It may, however, be somewhat later than this, as we have no proof that some of the arms are not missing, which might have included those of Towneley and Colville. If we are right in our supposition with regard to the sixth shield representing the marriage of Godfrey's second daughter, who was not born till 1509, there is no occasion to defer the date of the whole or main part of this woodwork, as a close inspection satisfies us that it is not all of one date, but that several frag-

ments have been ingeniously fitted in of a later style of workmanship.

Amongst the MSS. we have consulted with respect to Chesterfield church, the most interesting are those of Bassano, the heraldic painter, whose church notes were taken about the year 1710. This is the right place to introduce what he says respecting the Foljambe quire, and though it is rather puzzling to understand the position it then held, and whether it was then divided up into pews or not, there can be no doubt that he refers to the same carving which now constitutes the reredos. "Near by (to the Mayor's pew) in ye body of ye church eastward is a faire quire belonging to Walton Hall, called Foljambe's quire, for ye family to have service. On a border between ye supporters on 2 sides and west end are Foljambe arms often, viz., a bend between six escallops, also a chevron between three escallops, which is first placed, both which in some places seem to have a chief indented; and upon a bend 5 crosslets a label of six points, which coat is also often a saltire *ermine*." Further on in his account, Bassano speaks of "a very large quire of the Foljambes of Walton, in south of chancel. In Reynolds' church notes,* taken about 1770-80, mention is made of "a fair quire called Foljambe's quire nearly to the Aldermen's seats," and Reynolds subsequently prefaces his description of the Foljambe monuments by speaking of the raised tomb with the brasses torn off as being "at the entrance to the Foljambe quire." It seems as if both these gentlemen must speak of two Foljambe quires—one in the body, and the other in the chancel of the church.

Lysons, who visited the church about 1814, notes in the "south aisle of nave Foljambe pews, richly ornamented with vine foliage, over which has been a gallery, apparently the rood-loft."†

Of the other old woodwork in the church a word must be said about the roof of the Foljambe chapel, the only part where any interesting portions of the old roof remain. This roof is now nearly flat, and cuts off the top of the east window. It has been much knocked about, and patched up from time to time. Angels with extended wings mark the ends of some of the ribs, and it is possible that we have in these figures a portion of what the roof was in the time of Decorated design. Some of the bosses also, at the intersection of the beams, are carved, and a curious double

* Add. MSS., 6701.

† Lysons' Collections, Add. MSS., 9463, and 9448.

knot, the badge of the Wake family, may be here noticed. The manor of Chesterfield, at the death of William Briwere in 1232, went by marriage to Baldwin de Wake; and Margaret Wake, the last heiress of this ancient family, conveyed it by marriage to Edmund of Woodstock, Earl of Kent, the younger brother of Edward II.

The old pulpit of black oak is handsomely carved, though not of gothic design. An entry in the registers for the year 1788 says: "the pulpit and desk was decorated anew, the old ornaments having been up 37 years." It appears to be of the date of James I., and to much the same period may be attributed the old communion table, which now stands in the north part of the chancel.

The pre-Reformation monuments are of considerable interest, but are not so numerous as might have been expected from the size and importance of the church. A large number have disappeared from time to time as various alterations have been made in the building; and though the public generally attribute the demolition and disfigurement of monuments to the times of war and tumult, especially to the civil war of the seventeenth century, those who have made a study of matters ecclesiological are well aware that the work of destruction went on at an astonishing rate during times of somnolence and peace. There can be no doubt that, even within the last fifty years, a far greater destruction of monuments has taken place than occurred during the struggle at the commencement of the Commonwealth. Chesterfield church was restored with much care and at a great outlay in 1843; but during the process of that restoration several old memorials were lost or mutilated. Amongst these was an incised slab, of which we can now learn nothing, though we have carefully searched every part of the pavement of the church. This slab bore an incised triple cross springing from a calvary of three steps; on the dexter side of the cross-stem was a pair of pincers, and on the sinister a hammer. These emblems indicate that the stone was a memorial to an armourer—a man of some importance in the olden times. It is very unfortunate that this stone is missing, as, judging from the sketch and two or three descriptions, it was probably of the twelfth century, and thus formed a link connecting the present building with the original Norman structure, of which no trace is now left. This stone, when last described (1839), was at the west end of the south aisle.*

* There is a small outline engraving of this slab in Ford's *History of Chesterfield*, p. 108.

Another monument of great interest that we cannot now trace, was the memorial to John Pypys, chaplain to the Guild of the Holy Cross. It consisted of an alabaster stone, on which was engraven the effigy of a priest habited in a cope, with a chalice on his right hand and a book on his left. An inscription ran round the margin, which Ford, writing three or four years before the restoration of the church, describes as almost entirely obliterated. Bassano gives the inscription in his time as follows:—"Hic jacet Dominus Johes Pupus capellan Gilde See Crusic, qui obiit viii die mensis Juli, anno Dni Millo . . . xi, cujus anime omnipotens Deus propitiatur Deus. Amen." The full date is said, from another source, to have been 1411.* This stone was in the chancel near to the communion rails. Alabaster gravestones frequently disappear during alterations, under the hands of acquisitive masons, as they are valuable when ground up for cement or other purposes.

Against the south wall of the south transept is a small brass plate, about twelve inches by eight, recording the death of another chaplain, about a century later than the preceding one. The following is the inscription:—"Hic subtus humanatur ossa Domini Johannis Verdon, quondam Rectoris de Lyndeby in Comitatu Nottinghamiæ Ebor Dioc. et Capellani Cantariæ Sancti Michaelis Archangeli, in Ecclesia paroch. Omnium Sanctorum de Chesterfield, qui obiit secundo die mensis Maii, Anno Domini M.D., pro cujus anima, sic quæso, orate, et ut pro vestris animabus orare volueritis."

We now turn to the consideration of a monument in the body of the church, to which it is impossible to assign an owner with any certainty. In the south aisle of the nave, between the first and second windows from the east, is a handsome canopied recess, beneath which lies the effigy of a priest. Until 1843 this monument was so much concealed by the high pews, that it escaped the notice of several who described the church; but, in the *Gentleman's Magazine* for 1789, R. G. describes it as being the effigy of a priest, opposite the Foljambe's seat, with arms and crest in the south wall, and bearing this inscription:—"No bollbrdys (or Rowbrdys) Godfray fiols B." Mr. Malcolm, writing in the *Gentleman's Magazine*, a few years later, gives an engraving of this recess and effigy, but describes it as "an arch containing a female figure, with angels supporting the head; the hands and other parts are effaced." He adds, "I was not successful in any enquiry who it was that is interred there." Now when Glover compiled his *History of Derbyshire*, in

* Gough's *Sepulchral Monuments*, vol. ii., pt. 2, p. 39.

1833, he appears to have been anxious to put in as much as possible about Chesterfield church, and he therefore transcribed almost entirely the contents of these two articles from the *Gentleman's Magazine*, but without any acknowledgment of the source from which he obtained the information. Hence he commits the ludicrous mistake of describing two tombs under an arch in the south wall—one of an ecclesiastic, one of a lady—whereas they both refer to the same memorial; Mr. Malcolm mistaking the priestly robes for those of a female. And further than this, Mr. Bateman, writing in 1848,* repeats the blunder, putting it in words of his own, and thus confirms the idea of two memorials in this south wall instead of one. Though we cannot tell with any precision who is buried here, there can be no doubt that this recess was constructed for the re-founder of the church, at the time when the present body of the building and the tower, &c., were erected in the fourteenth century. Mr. Samuel Bromley, in his poem on Chesterfield church, from which we have already quoted, says of this tomb:—

“Under the south wall, in the deep foundation,
In immobility among the stones,
The Founder lies, in constant preservation
From the foul tool encroaching on the tombs;
He might, like Shakspear, curse the generation
That should with wicked hands ‘disturb his bones.’
For many a century he’s lain inclosed
In awful darkness where he is reposed.”

And though this conjecture is probably right, the founder's or re-founder's identity has been still further mystified by having an effigy placed beneath the recess, which is not his own, and which was never intended for that position. A close inspection of this effigy of the priest, and the slab on which it rests, convinces us that it has been fitted in here at some subsequent period, for the figure is too long for the position, and the sides of the recess have been cut away to make room for it. Either the effigy of the founder had been destroyed before the present figure was placed there, or else the memorial to the founder was simply a slab, inscribed or otherwise, which may still exist beneath it. There are other reasons, irrespective of the size of the figure, why we may fairly conclude that this effigy is not in its proper position. Priests, as a rule, were buried facing the west, and their memorials are similarly disposed; and it is also very exceptional to find an ecclesiastic buried elsewhere than in the chancel. Moreover, if any ecclesiastic of the middle ages had been a man of good family and

* Bateman's *Vestiges of the Antiquities of Derbyshire*, pp. 197–200.

sufficient wealth to enable him to take the principal part—such as would entitle him to a founder's tomb—in a work of such magnitude and importance as the re-building of three-fourths of this large pile, there can be no doubt that he would have been an office-bearer of more or less magnitude in the ecclesiastical hierarchy, and his memory would not have been perpetuated in the eucharistic vestments of a simple priest. History, too, would not, in all probability, have been silent if the re-founder of this church had been an ecclesiastic; the history of those days was chronicled by the pens of ecclesiastics, and the munificence of their own class seldom lacked chroniclers, especially in cases like Chesterfield, where the church was in the hands of the Dean and Chapter of Lincoln. This priest is clad in an alb and ample chasuble; his feet rest upon a lion, and his head, the hair of which is slightly wavy, has been supported by two small angels, only one of which remains.* We are inclined to place the date of this effigy in the earlier half of the fourteenth century, which would thus make it of older construction than the arch where it now lies. It is not unlikely that the effigy was placed here to keep it out of harm's way when the time arrived for the first "pewing" of the church.

But though we have succeeded, at all events to our own satisfaction, in deposing this priest from any claim to be considered the founder, we are as yet no nearer to a knowledge of who the founder may be. The description in the *Gentleman's Magazine* of this memorial is somewhat ambiguous in expression, and, until we had referred to the Lysons' Collections, we conceived that the fragmentary inscription, quoted above, was either on this tomb or on the wall within or near the recess, and that it would therefore help to determine the name of the founder. But on looking at Lysons' account of the Foljambe pews, it becomes evident that this inscription, in "text hand," was on a portion of the pews or their cornice. The inscription is there given as: "no bolbrdys. Godfrey ffol'. B." Nothing, therefore, can be deduced from this inscription, but the proximity of the Foljambe pews to the founder's tomb at this end of the south aisle; though this may very fairly be regarded as pointing to some connection between them.

After carefully considering the various families of note who were at this time connected with the manor of Chesterfield and the

* There is an engraving of this effigy in the 7th vol. of the *Journal of the Archaeological Association*, p. 315. It is here also remarked that the effigy is not in its original resting-place.

adjacent manors, and ascertaining by an exhaustive process whose tomb it could *not* have been, we are led to the conclusion, as the most likely conjecture, that this is the burial place of Sir John Loudham, of Walton,* who obtained that manor and other lands near Chesterfield by marrying Isabel, the sole heiress of Sir Robert Breton. This Sir John Loudham was born at the commencement of the reign of Edward II., and died at the beginning of the reign of Edward III. (*circa* 1377), so that the time when he flourished would correspond with the period when the church was re-built. Thomas Foljambe, the second son of Sir Godfrey Foljambe, married the eldest daughter and co-heiress of Sir John Loudham, and thus first became connected with Chesterfield about the year 1388.

The Foljambe monuments, that now remain in the church, are collected together in the chapel to the south of the chancel, and are inclosed within iron rails.† Three memorials have long ago disappeared, viz.: one to Thomas Foljambe, who married the heiress of Loudham, of whom we have just been speaking; another to his son Thomas, who married the heiress of Sir Thomas Ashton, and died 1451; and a third to his eldest son Thomas, who married a Longford, but died without issue, 1469.

On the north side of the chapel is a fine altar tomb, surmounted by a slab of dark-coloured marble, which bears the matrices of two figures, four shields, and a marginal inscription in brass. The brass figures (or at all events that of the lady) have been long missing, but the inscription read as follows in 1611:—"Hic jacet Henricus Folejambe Armiger Dominus Decimo nono cujus anime propitietur Deus. Amen." With the omission of one word this inscription was still here in 1710 when Bassano visited the church, and he also gives the reading of the shields, but with some obvious errors. The shields were—Foljambe, Vernon, Loudham, Breton. Reynolds (*circa* 1770) speaks of the brass inscription round the margin being missing except at the ends, and also of "a brass portraiture of a man, the brass of the woman torn off" implying that the brass of Henry Foljambe then existed. If this was the case it must have been replaced, for previous visitors

* Our conjecture is confirmed by Dr. Pegge's opinion that the founder's tomb was to the memory of one of the lords of Walton, and not of Chesterfield proper. We had not noted this opinion of that most careful antiquary amongst his own papers, but it is quoted by the Rev. Joseph Hunter, Add. MSS. 24, 447, f. 56.

† In our description of these memorials, we are indebted not only to the various authorities already quoted, but to the interesting series of papers entitled, *Monumenta Foljambeana*, which have recently appeared in the *Reliquary* from the pen of Mr. Cecil G. Savile Foljambe, and to further communications kindly made to us by the same gentleman.

speak of both figures as missing. Bassano, on the contrary, seems to imply that it was the knight and not the lady which was torn off in his time. On the sides of this tomb are many small sculptured figures of knights and ladies under rich canopies, representing the seven sons and seven daughters of Henry Foljambe and his wife Benedicta (Vernon), whose effigies were formerly on the upper slab. The names of these children were Godfrey, Thomas, Henry, Richard, John, Gilbert, Roger, Helen, Margaret, Joan, Mary, Benedicta, Elizabeth, and Anne. An agreement was entered into between the sons and wife, and "Henry Moorecock, of Burton, in Staffordshire, to make a tomb for Henry Foljambe, husband of Bennett, in St. Mary's Quire, in the Church of All Hallows in Chesterfield, and to make it good as is the tomb of Sir Nicholas Montgomery at Colley, with 18 images under the table, and the arms upon them; and the said Henry in copper and gilt upon the table of marble, with two arms at the head and two at the feet of the same, and the table of marble to be of a whole stone, and all fair marble. They paid in hand £5, and the other £5 when all is performed; the 26th of October, the 2nd Henry VIII."* It is probable that this contract refers only to the stone work of the tomb.

Next to this altar tomb, on the right hand side on the floor, is a slab on which are brasses of a knight and his lady.† This is the tomb of Sir Godfrey Foljambe, eldest son of the last mentioned Henry, and his wife Katherine, daughter of Sir John Leeke. The knight is in mail armour, his head resting on his helmet, and his feet on a stag. His surcoat bears the quartered arms of Foljambe, Loudham, and Breton. The lady wears the low pointed head-dress, with falling lappets, of the sixteenth century, and is clad in a long mantle which bears the arms of Leeke. The gown is confined at the waist by a girdle fastened with a clasp of three roses. Round the neck is a chain supporting a cross. These figures were on the floor of the chancel, within the communion rails, until the restoration of 1843. The *Topographer* ‡ falsely ascribes to Dr. Pegge a statement that these are the effigies of Sir Godfrey Foljambe, who died in 1389, and his wife Isabel, daughter of Sir Simon Leeke (Leche), 1308. The custodian of the church directs the attention of the visitor to an old entry at

* Nicholl's *Collectanea Topographica et Genealogica*, vol. i., p. 354.

† There is an engraving of this brass in the *Gentleman's Magazine*, April, 1797.

‡ *Topographer*, vol. 3, p. 335.

the end of one of the registers giving this version of these brasses, but it is not in the handwriting of Dr. Pegge, who on the contrary attributes them to the right persons in his MS. collections and states that they formerly stood on an altar tomb in the chancel. The family MSS. at Osberton confirm this, and give the following inscription that was round the edge of the tomb:—
 “Off your charity pray for the soul of Sir Godfrey Foljambe, Knight, sometime one of the Honorable Council for the most victorious Prince King Henry the VIII., and for ye soul of Dame Kathrine his wife, daughter of Leek which Dame Kathrine deceased the xxiiii. day of May in the year of our Lord MCCCCXXIX. and the said Sir Godfrey deceased year XX day of December 1541.” At the head of the tomb were figures of St. John and St. Michael: at the foot St. James and St. John: on one side figures of his three sons and their wives thus subscribed—“*Jacobus prim: fil:—Alicia Fitzwillm—Godefrid 2 fil:—Marg: Fitzwillm—Georgius 3 fil:—*”: on the other side his three daughters and their husbands—“*. . . .—Anne Foljamb—Thomas Nevill—Katherine Foljamb—Johannes Dunham—Benedicta Foljamb.**

Against the east wall is a mural monument to Sir James Foljambe, who died 1558, eldest son of Sir Godfrey, whose brass we have just described. This monument was erected by his grandson, and, together with the other mural monuments to the Foljambes, was designed at a time when artistic taste, especially as to what was fitting in a Gothic church, was rapidly declining, and though doubtless costly and elaborate at the time of their erection, are a distinct blemish to the general beauty of the chancel. Bateman truly speaks of them as “specimens of cumbrous style and horrible taste.” The kneeling figures of Sir James, his two wives, and thirteen children are all represented. It bears the following inscription:—

Deo Opt : Max : et Posteritati
Sacrum.

Jacobo Foljambe equiti aurato, Filio natu maximo, et hæredi Godefridi Foljambe equitis, pietate, morum, integritate, majorum stemmatibus, propriisque suis virtutibus, ornatissimo viro, suaviter et sancte in terris mortuo, quinto Calend: Octobris Anno Verbi Incarnati MDLVIII. Godefridus nepos hoc ei monumentum amoris causa, quem memoria colit, ut debet, sempiterna devotissime consecravit. Bino Jacobus conjugio felix, Aliciæ, scilicet, nepotis et cohæredis Southamptoniæ Comitis Gulielmi Fitzwilliam, herois iuclyti, unius filiarum Thomæ Fitzwilliam de Aldwarke et Constantiæ filiæ Edwardi Littletoni de Staffordiensi Comitatu, Equestris Dignitatis Viri. Pulchra, numerosaque prole auctus fuit. Sois ferme.

* The two omissions in this inscription may be thus supplied:—George, the third son, married Dorothy, daughter of Arthur Barlow; and Francis Lowes was the husband of Anne, the third daughter. *Nichol's Collectanea*, vol. 1, pp. 360, 361.

The arms on this tomb are incorrectly blazoned, having been carelessly repainted by some one ignorant of heraldry.

Another mural monument against the east wall, ornamented with strange emblems of death, does not appear to have had an inscription, but is supposed to be to Godfrey Foljambe, next brother to Sir James, who died in 1559. He married Margaret Fitzwilliam, the other daughter and co-heiress of Sir Thomas Fitzwilliam, of Aldwark, but died childless.

The central mural monument against the east wall, together with the altar tomb below it, are to Sir Godfrey, eldest son of Sir James Foljambe, who died 1585. He is represented in effigy on the altar tomb, together with the effigy of his wife, Trothea Terwhit. The mural monument is inscribed as follows:—

Deo Opt: Max: et Posteritati
Sacrum.

Godefridus Foljambe de Walton, Equestris ordinis, atque dignitatis vir, Jacobi filius ex priore ejus conjuge, Alicia Fitzwillhelmorum hærede, genitus; qui innocentia, integritate, fide, religione, hospitalitatisque laude, ornatissimus fuit. Vitæ honestissime laudatissimæque actæ diem supremum clausit in manerio suo de Walton, decimo Calend: Januarii, et Christi Redemptoris Nostri Anno MDLXXXV. Superstite tum ac sublati conjugis mortem deflente, uxore amantissima Trothea, Gulielmi Terwhitti Equitis filia; cujus anima ex corporis vinculis, tanquam ex carcere, felix, ut in cælum fulgeat, evolavit. Reliquiis, vero, hoc loco sitis; Godefridus, filius unicus, idemque obsequentissimus, officii et pietatis in parentem tam amantissimum non immemor, post funebria justa, mæstissimis uberibusque cum lachrimis persoluta, hoc conditorium pro munere extremo posuit. Sois ferme.

The altar tomb and mural monument against the south wall are to Godfrey Foljambe, who died in 1594, the only son of Sir Godfrey Foljambe, of the last described monument. This tomb was erected in his lifetime, about two years before his death. The inscription has been missing for many years, but is here supplied from the MSS. at Osberton:—

Gens olim dictus fatisque recentibus ingens,
Fama abiit laudati jacens et morte beata,
Luna vices varias orbem sol semper eundem
Obtinet hic firmum denotat ille levem,
Ut sol fulgebant just: Tu, fulgide Fuliamb,
Virtute atque fide firmus ut hæc tua sors
Sois ferme.

En avus atque pater jacet hic et filius una
Clara conspicuus conjuge quisque sua,
Fili grate Deo, patriæ atque parentibus ergo,
Tu cælo fulges: Hoc tibi fulget onus
Fulgens jam vere tam vere dicere Fuliam,
Jam bene conveniens nomen et homen habet.

On the floor there is also a large alabaster slab, on which is engraved a man in armour, with a marginal inscription. Hardly a word of the inscription can now be deciphered, but fragments of

it are given by different hands during the last century, and the whole verse ran as follows:—

“Patruus vel hic patrem natumque interjacet,
Georgi qui Foljambe nomine notus erat,
Vixerat innocuus . . . probitatis cultor est
Occubuit placide commiserante Deo.”

It is to George Foljambe, of Brimington, who died in 1588. He was the second son of Sir James Foljambe, who died in 1558.

Finally we must notice in this chapel the unique kneeling figure of a knight in armour, at present placed on the altar tomb to Henry Foljambe, but with which it has no connection. This figure originally knelt on a square pedestal about four feet high, at the foot of the Henry Foljambe tomb. It has been sadly mutilated, and now lacks the hands. Bassano (1710) says, “At foot of this tombe upon a pillar of equal height has stood ye image of a kneeling man in armour with double chaine, but it has broke down and lyes by ye pillar in pieces, only ye legs and knees remain in proper places.” Reynolds (*circa* 1770) describes it as being in the same condition, but between that period and 1794 it must have been pieced together, for it is described and engraved in the *Gentleman's Magazine* for that year as perfect on its pedestal, with the exception of the hands. The way in which the helmet with closed vizor is put on gives the figure a strange appearance, as if it had a double neck or chin; and it has been conjectured that the helmet was the work of some restorer, who thus replaced the lost head, neglecting to chisel away the old chin. The head does not, however, appear to be of more modern work than the figure itself, and a more probable supposition is that the head has been supplied from some other mutilated effigy. At a later date the figure must have been again removed from the pedestal (which has quite disappeared), and placed on the end of the tomb where it now stands. There is some little difficulty in deciding to what scion of the house of Foljambe this monument belongs, but the most probable suggestion is that the figure represents Sir Thomas Foljambe (son of Francis Foljambe, the eldest son of Sir James Foljambe by his second wife Constantia Littleton), which Sir Thomas married Anne, daughter of Sir James Harrington, and was buried at Chesterfield, the 15th of January, 1604. The style of armour corresponds with this date. These five Latin stanzas were formerly inscribed on the pedestal on which the figure knelt:—

Patris illustris, generisque clari,
Unicus charus pius et modestus,
Indolis puræ teneris ab aunis

Filius hic est.

Vixit et vivo valuit parente,
Ter novem donec viguisset aunos,
Orbus huic ægri superest parenti

Anxius hæres.

Hæret ac mœret gemebundus alte
Luget et languet simul atque vellet
Commori si fas, genitoris implet

Funera pletu.

Tum vides terræ via quæ sit omnes,
Quod sibi impendat properare fatum,
Sponte sacratum tumulum paravit

Ipse paratus.

Lector hinc discas juvenis senexque,
Vivas et cures validus mortis,
Quæ venit gressu tacito sed ævi

Providus horam.

Of monuments that have now disappeared, mention may be made of one in the south transept, described by Reynolds as "a raised tomb near 3 feet high to John Woodward;"* and as the "Free stone altar tomb for ' . . . Burgensis de Chesterfield 1599 ' " by R. G., in church notes taken in 1789, when the brasses of the burgess and his wife were perfect. We believe that these brasses remained till the work of the restoration of 1842-3 began, when they were lost. This tomb stood in the north transept, where there is now a large slate slab in the floor, having the matrices of two figures—a man and woman in civilian dress, and an inscription below them, from which probably the brasses in question were torn. If this, however, is the slab, it must have been further utilized very shortly after the visit of R. G., for it now also bears the following initials and dates, deeply incised—"A. A., E. A., 1790—T. A., 1805—T. A., 1817."

At the entrance to the Calton chapel is the matrix of what must once have been a fine brass, in fact by far the most handsome in the church. On a large slab of Purbeck marble are the traces of a full-length effigy of an ecclesiastic in a cope, with a legend on a scroll round his head, the whole enclosed in a crocketed canopy and again by a marginal inscription. Metallic remains still cling to the stone in different parts, but they are only fragmentary. We can offer no suggestion as to whom this monument has been intended to commemorate.

*The inscription that was on this tomb is supplied in Dr. Pegge's notes. "Hic jacet Johannes Woodward unus Aldermanorum Burgi de Chesterfield, qui obiit xxvi die mensis Junii, Anno Dni. 1599. Et Margareta uxor ejus." At their feet were seventeen children, five boys and twelve girls. Pegge's Collections, vol. 5. p. 157.

Bassano also tells us of a brass plate which was in the house of Mr. Richard Calton, of Chesterfield, in the year 1706, but which must have originally been in this chapel. This Richard Calton was only nephew to the Richard Calton mentioned on the brass. The inscription was as follows:—"Hic jacet corpus Georgii Calton de Stanton fil. Ric. Radulphi Calton de Stanton predicta. Quiquidem Radulphus frater erat mina natu Roberti Calton de Calton (Saxonica Caltduin) Generosi, et idem Georgius obiit 3 Sept. A. Christi Salvatoris unici mundi 1667. Ric. Calton fil. ejusdem Georgii obiit 7 Nov. 1673." Above the inscription was an impaled coat thus described:—"Barry of six pieces, in chief 3 plates, *or*," and "A saltire engrailed between four crosslets." He goes on to explain, that, on a level piece of ground called Calton pasture, before Chatsworth on the west side, formerly stood the mansion called Calton.

Next in importance to the actual monuments themselves, rank the heraldic displays in the old painted windows of the churches, for throwing light on the connections between the ancient families and the benefactors to the particular church or parish. In Wyrley's* copy of Flower's Derbyshire Visitation of 1569, with additions taken by himself in 1592, we find not only an elaborate account of the heraldic glories of the windows of Chesterfield Church, but also interesting notices of the various old monuments that have long ago completely disappeared, as well as a quaint introductory paragraph, all of which appear to us worthy of reproduction, more especially as they have never before been published.†

"Chesterfield, the fayrest town in all the peake countrie in Darbishier, sayd to be placed in Scarsdale, famous for feirce incounteres made in the verie towne in the tyme of the civile wares of Henry the third, wear was taken Robert earle ferreres, Baldwyne Wake, and John de layley, 1265. But John Daynile, comended for a wyse man and a valyent, stryking downe Gilbert Hansard with his launce, delyvered him selff. Chesterfield did annciently beloung to the earles of ferreres, of whos warlyke

* William Wyrley was a native of Staffordshire, descended from an ancient family seated in that county as early as the reign of Edward II. He published in 1592 a treatise on *The True Use of Armorie*, which is one of the very scarcest books of the 16th century. Wyrley was appointed Rouge Croix in 1604, and died in 1617.

† Harl. MSS. 6592, f. 108. The arms in the Visitation Book are simply *tricked*, i.e., etched in outline with the initial letters of the tinctures, many of them so hastily drawn that there is difficulty in reading them with precision, but in this task we have had the valued assistance of Mr. W. de G. Birch, of the MS. department of the British Museum, and Palæographer of the British Archæological Association.

proves our cronicles often make mention. It is placed near to a ryver which I take it the call Doley or Iber.

In the Church thes Armes following—

1. *Az.*, a lion rampant guardant between eight fleur-de-lis, *arg.* (Holland, Earl of Kent).

2. Barry of six, *or* and *gu.*, in chief three torteaux (Wake).

3. England, within a bordure, *arg.* (Edmund Plantagenet, of Woodstock).

4. England and France impaled.

5. England, within a bordure, *arg.*, impaling Wake.

6. Barry of six, *arg.* and *az.* (Grey).

7. Paly of six, *or* and *gu.*, a bend *arg.* (Longford).

8. Loudham.

9. *Az.*, a fess dancette, between ten billets, *arg.* (Deincourt).*

10. France and England, quartering, a label of three points, *arg.* (Edward Plantaganet, 1339-1341).

11. England and France, quartering.

12. England and France, quartering, a label of three points, *erm.* (John of Gaunt).

13. *Gu.*, a cross moline, *arg.* (Beck).

14. *Arg.*, a cross moline, *gu.* (Colville).

15. *Erm.*, a fess between six oak (?) leaves, *gu.* (Fitz-langley ?).

16. *Az.*, a cross maschy (?) voided, *arg.*

17. *Az.*, three mitres, *or* (Bishopric of Norwich).

18. England, a label of three points, each charged with as many fleurs-de-lis (Lancaster).

19. *Az.*, a saltire, *arg.*, a torteau for difference (York).

20. *Az.*, a cross moline, quarterly-pierced, *arg.* (Mollynes).

21. Foljambe impaling Loudham.

22. *Arg.*, a griffin segreant, *sa.* (Meverell), impaling *erm.*, a chevron and canton, *gu.* (Touchet ?).

23. *Az.*, a fess dancette between ten billets, *or* (Deincourt).

24. *Gu.*, a saltire, *arg.* (Nevile).

25. France and England, quarterly, within a bordure, *arg.* (Plantagenet).

26. *Az.*, a cross fleury between four martlets, *arg.* (Edward the Confessor).

27. *Gu.*, on a saltire, *arg.*, a crescent for difference, *sa.* (Nevile).

* This coat is in all probability intended for Deincourt, as well as number 23, and, if the tinctures are rightly given, affords yet another variation in the arms of this family, who were singularly capricious in their heraldic bearings. Papworth's *British Armorial*s, pp. 27, 28.

28. *Gu.*, a cross botonné, *or* (Bockingham).
29. Quarterly, 1st and 4th, on a chevron three quatrefoils; 2nd and 3rd, a cross engrailed between four pomegranates (no tinctures, but intended for Eyre and Whittington).
30. *Gu.*, three lozenges in bend, between two double cotises, *arg.*, each lozenge charged with a fess dancettee between three billets, *sa.*
31. *Gu.*, a fess between six cross-crosslets, *or* (Beauchamp).
32. *Or*, a chevron, *gu.* (Stafford).
33. *Az.*, three crowns in pale, *or* (Leigh).
34. Foljambe.
35. Reresby.
36. Fitzherbert.
37. *Arg.*, on a fess, *az.*, three crosses moline, *or* (Mortymer).*
38. *Or*, on a fess, *gu.*, three water-bougets, *gu.* (Bingham).
39. *Arg.*, on a pile, *gu.*, a crescent for difference (Chandos).
40. Chaworth, impaling, three roundles, a label of as many points." (No tinctures. Courtney, ?).

The long list of arms given above are unidentified in the Visitation Book, but we have supplied the names of the families to which they belonged, in brackets, so far as we are able; nor is it specified in which of the numerous windows any of these coats appeared. A few words as to the history of the manor of Chesterfield will account for the presence of the majority of these shields in the windows of the parish church. The manor was originally held by the Peverels; but, after the murder of the Earl of Chester, possession was resumed by Henry II. In 1204 John granted the manor of Chesterfield and the whole wapentake of Scarsdale to William Briwere. Briwere's only son died childless, and his large estates were divided amongst his five daughters; the manors of Chesterfield, Brimington, and Whittington, falling to the lot of Isabel, who was married to Baldwin Wake. Baldwin Wake was possessed of very large landed estates—no less than one hundred and forty-eight manors, inclusive of those of Chesterfield and Boythorp, being ascribed to him at his decease.†

From the Wakes these manors passed to Edmund Plantagenet, Earl of Kent, by his marriage with the heiress, Margaret Wake. Thence Chesterfield passed, as we learn by inquisitions of the different reigns, through the Hollands, Earls of Kent, up to the

* Above this shield are the words "Dns Jo: Herstock," implying, we suppose, that they appeared in this position on the window; but we have not been able to find any connection between the words and the coat.

† Inq. post Mort., 10.Edw. I., No. 6.

year 1442, when the descent of the manor became much involved by a multiplicity of heirs, owing to the death of Thomas and Joanna Holland without issue. The following elaborate decision with respect to the manor was arrived at by an inquisition, held at Derby, on the 26th of November, in the 21st year of Henry VI., which is worth quoting in an abbreviated form, not only as illustrating the heraldry just quoted, but as a proof of the intricate relationship existing between the principal noble families in the fifteenth century. The jurors decided—That Joanna, late Countess of Kent, was seized of the manor of Chesterfield, etc., which Thomas de Holland, Earl, and Alice, his wife, gave to their son Thomas and Joanna and their heirs; that Thomas and Alice died, and Thomas the son died *s.p.*, and the said Joanna surviving was then solely seized; that the reversion descended to Edmund, Earl of Kent, son and heir of Thomas, the late Earl, who also died *s.p.*; whereupon it descendeth to (1) Richard, Duke of York, son and heir of Anne, a daughter of Eleanor (Countess of March), eldest sister and co-heir of said Edmund, late Earl of Kent; (2) to Jocosa, wife of John Lord de Tiptoft, another daughter and heir of said Eleanor; (3) to Henry Grey, Knight, son and heir of Joanna, third daughter and heir of said Eleanor; (4) to John, Earl of Somerset, son and heir of Mary, late Duchess of Clarence, another sister and co-heir of said Edmund, late Earl; (5) to Alice, wife of Richard Nevile, Earl of Salisbury, daughter and heir of Eleanor, third sister and heir of said Edmund, late Earl; and (6) to Ralph Nevile, Earl of Westmoreland, son and heir of Elizabeth, fourth sister and heir of said Edmund, late Earl of Kent.* It will thus be seen that the rightful heirs to Joanna, Countess of Kent, were declared to be her two neices, and four great nephews. Eventually, Chesterfield came to Richard Nevile, Earl of Salisbury, through his wife Alice; but their line also failed, and we find in the fourteenth year of Edward IV., that Richard, Duke of Gloucester, and Ann his wife (cousin and heir of Alice), gave the manor and wapentake of Chesterfield and Scarsdale to the King, in exchange for certain properties in Yorkshire, including the town and castle of Scarborough.† There were numerous and close alliances between the Neviles, and other holders of the manor, and the families of Stafford, Beauchamp, and Mortimer, sufficient to account for the presence of their arms; but it would be foreign to our object to

* Exch. 21 Hen. 6, No. 36.

† Cotton's *Abbreviation of Records*, p. 697.

pursue the history of this manor any further, but content ourselves with that which throws a light on the history of the church and its embellishment at different periods of its existence.

The coats of Loudham, Foljambe, and Colville (through intermarriage with Foljambe), are readily accounted for in connection with the manor of Walton.

Longford held the manor of Boythorpe in the fifteenth century; and about the middle of the same century, one of the younger sons of Eyre, of Padley, married the heiress of Whittington, and settled at Holme Hall, on the manor of Dunston and Holme. The Deincourts, besides their great possessions in the neighbourhood, held for a long period a subsidiary manor at Brampton; and, though we cannot now trace the landed connection of Bingham, Chandos, Meverell, and Chaworth, with Chesterfield, we know they had property closely adjacent, and were probably, at one time or another, benefactors to the church.

The close identity of ecclesiastical interests between Lincoln and Chesterfield, owing to the Dean of Lincoln being the rector, may probably account for the arms of Bockingham, as John Bockingham was Bishop of Lincoln from 1362 to 1398. The same reason would also apply to the coats numbered 13 and 17, being the arms of Beck, of Pleasley, and of the Bishopric of Norwich. The celebrated Anthony Beck, Bishop of Durham, to whom reference is made on several occasions in these pages, was first promoted to the Deanery of Lincoln, and from thence to the Bishopric of Norwich in 1336.* Benefactions would probably be made by him on his different promotions, and hence the appearance of these arms. The coat numbered 33, which we believe we have rightly appropriated to Leigh, (not the Derbyshire Lea or Lee,) was probably to the memory of a former chaplain of the church. Roger de Leghe, chaplain of the church of All Saints, at Chesterfield, held one toft and five acres of land in the parish during the reign of Richard II.†

With only four exceptions we have now accounted for the whole list of forty coats, and pass on to the remainder of the Visitation.

The long list of single shields is followed by two escutcheons bearing Longford, and barry of six, *arg.* and *sa.* (Bussey). Above these coats is written, respectively, "Radulfe Langford militis," and

* When Anthony Beck was promoted from the Deanery of Lincoln to the Bishopric of Norwich, the Pope took the profits of the Deanery, including the churches of Chesterfield, Ashbourne, and Wirksworth, into his own hands, and they thus remained till October, 1338. Pegge's Collections, vol. 5, p. 77.

† Inq. post Mort. 4 Ric. II., No. 109.

"John Bushie militis;" whilst below them is, "Radulphus Langford et Johanes Bushie, patroni conjuncti istius ecclesiæ." This is not a little surprising, as it is generally supposed that the patronage of the church of Chesterfield and the greater tithes always remained in the hands of the Dean of Lincoln, and we have not been able to ascertain that even a single presentation to the vicarage was sold, so as to entitle any layman to describe himself as patron. It will be noticed, however, that the word "istius" and not "hujus" (*that* and not *this*) is used in this inscription on the old window, and probably the former part of the inscription, when it was perfect, specified some particular church or place otherwise than Chesterfield. Entries at the First Fruits Office prove that the families of Longford and Bussey held the alternate patronage of the adjacent church of North Winfield in the fifteenth century,* and the foundation charter of the chantry of North Winfield (4 Henry) speaks of "the worshipful and noble men, Nichol Longford, Knt., and John Bushy, Knt., Lords of ye Mannor of Northwynfield and Patrons of ye parish church."† Besides being part owner of the manor of North Winfield, Sir Nicholas Longford, the father of Ralph, possessed extensive landed property in the county, including much within the rectorial manor of Chesterfield, so that it is only natural that his arms should appear in the windows.‡ The Busseys, also, held large estates in this neighbourhood subsequent to their alliance with the Foljambes. In the 14th of Henry VIII., Sir Godfrey Foljambe (the fourth) gives to Miles Bussey and others the manors of Brimington and Whittington as well as lands in Chesterfield proper.§

To this follows, on the next page of the Visitation Book, fourteen impaled coats, all relating with but two exceptions to alliances of the family of Fitzherbert of Norbury. Apparently, these arms were all in one window, which was probably placed here by Sir Ralph Longford, on the marriage of his daughter Dorothy with Nicholas Fitzherbert, who was then the heir to this wealthy and very ancient family. The names are inscribed by the side of the

* Pegge's Collections, vol. 5, p. 211.

† Add. MSS. 5152. This is the original charter. See the account of the church of North Winfield.

‡ Sir Nicholas Longford, besides his estates in Staffordshire and Nottinghamshire, died seized of the following property in this county:—the manors of Longford, Newton Solney, Parkhall, and Alfreton, and part of the manors or messuages at Pinxton, Normanton, Bakewell, Barborough, Killamarsh, Whitwell, Hathersage, Bubton, Hollington, Rowsley, Morton, Pilsley, North Winfield, Hasland, Duckmanton, Ashover, Brampton, and Boythorpe. Inq. post Mort. 21 Edw. 4, No. 52.

§ Nichol's *Collectanea*, vol. 1, p. 355.

shields, and are as follows:—Savage and Fitzherbert, Marshall and Fitzherbert, Babington and Fitzherbert, Fitzherbert and Bradborne, Cotton and Fitzherbert, Cokayne and Fitzherbert, Pole and Fitzherbert, Lister and Fitzherbert, Fitzherbert and Longford, Fitzherbert and Babington, Fitzherbert and Bothe, Comberford and Fitzherbert, Longford and Trafford, and Longford and Ferrers.* We are able to give the marriages represented by each of these coats, with the exception of the first, as we have failed to trace any alliance between Savage (or Daniel) and Fitzherbert,† though doubtless one not mentioned in the pedigrees took place.

Nicholas Fitzherbert of Norbury, who died in the reign of Edward IV., married for his first wife Alice, daughter of Henry Bothe of Derby, by whom he had issue—

I. Ralph Fitzherbert of Norbury, who married Elizabeth, daughter and heiress of John Marshall of Upton.

II. John Fitzherbert of Etwall, who married Margaret, daughter of Robert Babington.

III. Joan, who became the wife of John Cotton, of Hampstall. Ralph, the eldest son of Nicholas, had issue—

I. John Fitzherbert of Norbury, who married Bennett, daughter of John Bradborne of Hough.‡

II. Sir Anthony Fitzherbert, the celebrated judge.

III. Dorothy, the wife of Thomas Comberford, of Comberford, Warwick.

IV. Editha, the wife of Thomas Babington, of Dethick.

V. Agnes, the wife of Richard Lister, of Rowton, Salop.

John, the second son of Nicholas, had, with other issue, two daughters—Jane and Barbara, who were married respectively to John Pole of Radborne, and to Thomas Cokayne of Ashborne.

John Fitzherbert of Norbury, the eldest son of Ralph, had issue, by his wife Bennett, Nicholas who married Dorothy, daughter of Sir Ralph Longford. But there were no children to this marriage,

* We have not encumbered the page with the description of these arms, as so many of them have already been given. Those that have not previously appeared are:—*arg.*, a pale lozengy, *sa.* (Savage); *arg.*, on a bend, *gu.*, three mullets, *or* (Bradborne); *az.*, an eagle displayed, *arg.* (Cotton); *erm.*, on a fess, *sa.*, three mullets, *arg.* (Lister); *arg.*, three boars' heads erect, *sa.* (Bothe); and *arg.*, a griffin segreant, *gu.* (Trafford).

† There is some doubt about the marriage of Henry Fitzherbert (father of Nicholas mentioned in the text), who flourished in the reigns of Henry IV. and Henry V., and possibly he married one of the Cheshire Daniels, from whom the Savages took their later arms.

‡ Not "Bradbury of Hoo in the Peake," as given in the *Topographer*, vol. 2, p. 226.

and Norbury with the family honours reverted to his uncle Sir Anthony.*

The impaled coat of Longford and Ferrers represents the marriage of Sir Ralph Longford with Isabel, daughter of Sir Thomas Ferrers; and that of Longford and Trafford represents the marriage of their son Nicholas with Margery, daughter of Sir Edward Trafford.†

To these arms succeed single ones of Deincourt, Lister, and Montfort (Bendy of eight, *or* and *az.*). The powerful family of Montfort had considerable influence in Derbyshire; in the reign of Henry III., Simon de Montfort was governor of Peak Castle, and Peter de Montfort of the Castle at Horsley. Then follow the words—"An old moniment of Ayncourt in mayle with a side vestment of whyte, a danc and billetes sables thereon, offering up his shield. A cross-legged moniment of the same armes, viz. A. a daunce and billetes sable." There is now no remnant or tradition of these two ancient effigies, or of the third one mentioned below. Another shield of Longford is then tricked, with the comment that it is "verie old," and it is followed by a quartered coat, 1st and 4th *gu.*, a chevron *vaire*, *arg.* and *sa.* (Kniveton); 2nd and 3rd, *arg.*, a chevron, *gu.*, between three martlets, *sa.* (Bagott). Henry Kniveton of Bradley, in the reign of Henry VI., married Elizabeth, daughter and heiress of John Bagott of Blythefield. To this succeeds a shield of six quarterings, and above it is written "Raff Resbie." These quarterings are Reresby, Deincourt with a label of three points, Normanvile, a second coat borne by Normanvile (described in a Reresby quartering at Ashover), Gotham, and the coat borne by the wife of Sir Adam Reresby.‡ The connection of

* There are slight discrepancies between different pedigrees of this family, but we believe the above to be accurate. There was further issue to the marriages quoted, but those alliances only are given which serve to explain the heraldry of the Visitation. There was also an early alliance between the Longfords and Fitzherberts in the reign of Edward III., when William Fitzherbert (grandfather of Nicholas temp. Edward IV.) married Alice, only daughter of Nicholas Longford; and a later one, when Dorothy, the youngest daughter of Sir Anthony Fitzherbert, was married to Ralph Longford. Dorothy took for her second husband Sir John Porte, of Etwall. See Harl. MSS. 5809; also 6592, ff. 4, 20, and 2218, f. 53.

† Harl. MSS. 1093, f. 30.

‡ Sir Adam Reresby, Lord of Thribergh and Ashover, 9 Edward II., was the son of Ralph Reresby by Mary, heiress of Normanvile. His wife must also have been an heiress according to the pedigrees, and bore *arg.*, three bendlets, *gu.*, but her name does not appear in full in any one of them. Harl. MSS. 1420, f. 53, gives her name as *Thegne*, do. 1394, f. 42, *Thegwe*, and do. 6070, f. 173, *Therhegton*. From Harl. MS. 1394, where there are numerous early deeds of the Normanvile family, it seems that the second coat (*arg.*, three pair of gemelles, on a canton, *gu.*, three fusils conjoined in fess) introduced into the Reresby quarterings from the Normanvile family, was that borne by the mother of Margaret who married Ralph Reresby. See also Collins' *Baronetage*, vol. ii., p. 290.

the two famous families of Kniveton and Reresby with Chesterfield may only have been that of benefactors to the church, though both can be proved to have at one time held portions of land within the rectorial manor, and both were connected with the Deincourts. The alliance of Foljambe and Vernon was also noted by their two escutcheons, and over them "Henricus Foljambe Dns de Walton." Wyrley's minute account of the memorials of this church concludes with the mention of another effigy:—"Thear is hear another cross-legged moniment which they say to be Braylsford, but ther is noe note thereof remaining."

There appears to have been much destruction of this heraldic glass shortly after Wyrley's visit, for at the Visitation taken August 20th, 1611, there were only twenty-four escutcheons remaining.* Bassano makes no mention of the windows, and Reynolds notes only a few, but specifies *gu.*, a saltire, *arg.*, in both the west windows of the aisles to the nave. These were the arms of Nevile. In the year 1442 Richard Nevile, Earl of Salisbury, became possessed, as has been already mentioned, of the manor of Chesterfield in the right of his wife Alice, one of the co-heiresses of Earl Edmund. The existence of these arms in that particular part of the church is interesting, as it gives rise to a reasonable presumption that the alterations of the Perpendicular period in the nave were made by the Neviles. It will be remembered that it was pointed out that the tracery in the two west windows of the aisles was altered at the time that the present clerestory was erected. R. G., who visited the church in 1789, notes, in the *Gentleman's Magazine*, a satirical representation in glass of a mitred fox preaching to geese, and a cock, which we believe to have been in the East window of the Foljambe chapel.

There were, however, still fewer remnants of the ancient heraldic glory of these windows left when the time came for the restoration that was completed in 1843.† But the east window of the chancel then contained the two most interesting of all the historical coats described by Wyrley, viz., the arms of Plantagenet and Wake. These were removed to make way for the new window to Archdeacon Hill, and in the pamphlet describing the restored

* Harl. MS. 5809. *Topographer*, vol. 3, p. 344.

† Glover's account of the church (1833) mentions also "a bear collared, quartering three peons" (*sic*), which he describes as being the arms of the first Vicar of Chesterfield. This is a most singular mistake, for the first Vicar of Chesterfield was appointed early in the twelfth century, and the coat in question was doubtless intended for the quartered arms of Thomas Beresford, of Fenny Bentley, and Agnes (daughter and heiress of Robert Hassall) his wife; and they were married in the fifteenth century. See the account of Sutton Scarsdale Church.

church, from which we have already quoted, it is lamented that they had not been replaced. Fortunately, however, they were not destroyed, and may now be seen in the upper tracery of the south window of the Foljambe chapel. They have been there inserted by an ignorant hand, for the arms of Wake are inverted and resting on the top of Plantagenet. In the same place may also be seen two more of the old shields, *gu.*, a cross moline, *arg.*, and *arg.*, a cross moline, *gu.*, and this is all that now remains of the ancient heraldic glazing of All Saints', Chesterfield, whose windows once shone with the many coloured record of generation after generation of its time-honoured families.

Although there are only two chantries mentioned under Chesterfield, in addition to the Guild, in the Chantry Roll, we find accounts of the foundation of three; but this omission probably arose from the endowments of the oldest chantry having been already appropriated or lost at the time of the compilation of chantry property in the reign of Edward VI.

The one not mentioned in the Roll is the chantry at the altar of St. Mary Magdalen. It is mentioned in the Patent Rolls, under the date of the 1st of May, 1381,* but, according to the registers at Lichfield, it must have been founded before 1364. It was situated within the chapel of St. Michael, and Dr. Pegge supposes it to have been founded by Roger de Chesterfield. In 1384, William Langstaff de Lincoln, priest, was admitted "ad perpetuum cantarium ad altare Ste Marie Magdalene," in the church of All Saints, Chesterfield, by Richard de Chesterfield, clerk and patron, being vacant by the death of "Roger de Lyeghes." Possibly, however, as Pegge suggests, there may have then been only one altar common to the two saints, though separate endowments. Ralph Durant is mentioned as patron in 1431, and in 1450 Nicholas Durant is registered as presenting to the chantry of St. Mary Magdalen.

With respect to the chantry of St. Michael, the following is the entry in the Chantry Roll:—

"*The Chauntrye of St. Michaell* founded by Roger Chesterfield for ij prests to synge att the alter of St. Mychaell to maytayne Godds service and to praye, etc., by foundacon xxiiij Nov. A.D. Mⁱ iiij^o iiij^o xl vijd clere xliijli vs xd with xiiijli receyvyd of the revenneux of the late monastrie of Thurgarton by vertue of a decre owte of the

* Pat. Rot. 4 Richard II., pars 2, m. 1.

Courte of Augmentacyons dyrynge the Incumbents lyffes, and viijs employed uppon obyts. Phil Durante and Rych Hyle (who is absente) Channtrye prist. It hath a mancyon howse prised at vs by yere. Stock xvij iijd a chalys the Vycar there had in custodye and rounne awaye with it ij yeres paste."

Lysons says that this chantry was founded in 1357, and is not in error, as stated by Mr. Walcott, for the Chantry Roll is undoubtedly itself in fault.* The Royal License was granted to Roger de Chesterfield, to alienate messuages and lands for the foundation of this chantry in the 31 Edward III., and a further license to alienate lands in Chesterfield and Newbold, for the same chantry, was granted in 4 Richard II. to Richard de Chesterfield and Robert de Derby.† An inquisition of the same year in which the license was granted, shows that Roger de Chesterfield left twelve acres of land in Chesterfield, and tenements and land to the value of £10 in Eckington, to a certain chaplain; another inquisition, a few years later, ascribes to the said Roger and others large endowments, including a mill and a hundred acres of land in the parishes of Crich, Ashover, and Matlock, for the same purpose; whilst a third attributes to Richard de Chesterfield and Thomas Durant the gift of a messuage in Chesterfield to certain chaplains, for the alienation of which, according to another roll, they had to pay a fine of ten shillings.‡ According to the registers at Lichfield, the chantry of St. Michael was new-founded and re-ordained in 1370 by Richard de Chesterfield, the then patron, who presented Henry de Foston to the charge. In 1421 Ralph Durant presented William Worsley; and in 1450 Nicholas Durant presented John Balme. We have already seen from his brass that John Verdon, who died in 1500, was priest of this chantry. It may here be remarked that Roger and Richard de Chesterfield were brothers, and both of them ecclesiastics; the former holding a rectory in the diocese of Lincoln. Thomas Durant married their sister, and hence the patronage of the two chantries of St. Mary Magdalen and St. Michael passed to that family.§

The Chantry Roll also contains the following entry with respect to the united Guild of the Blessed Lady and the Holy Cross:—

* *Reliquary*, vol. xi., p. 86.

† Copies of these Charters, and of others relative to the Guilds, were made from the documents in the Chesterfield Corporation Chest by Mr. Wolley, in 1790. Add. MSS. 6667, ff. 697 to 713.

‡ Inq. post Mort. 31 Edw. III., No. 2, 30; 35 Edw. III., No. 2, 46; 46 Edw. III., No. 2, 33; Rot. Orig., 46 Edw. III., No. 36.

§ Pegge's Collections, vol. 5, pp. 98, 99.

"*The Gylde or Blessyd Ladye and the Holy Crosse*, founded by Jo. Maunssfelde and other to fynde prests to say and celebrate masse and other Divine service, and to praye for the soule of K. Rycharde, who graunted his lycence for the corporaçon thereof; also for help and mynystracoyn of all maner of sacraments and sacramentales within the parishe and other charytable dedes for the paryshe is verye large beyng therein a greate cure to the nombre of MM. people, and is devyded into manye hamletts and villages dystannt some iij. myles or more, so that the Vycar and his parishe priste in the tyme of Lente and Easter and some other tyemes cannot suffice to the mynsystracon of behoffe-full matters. The deane of Lyncolne being persone and hathe the most parte of the proffitts of the Parishe. xvli. xs. clere xxxiiii. viis. xid. besyds iiij. li. xvij. s. xi. in rents resolute. xxvis. viij. s. for the baylyffes fee xliiis. fyndyng of yerlye obyts, and moneye for reparacons of the tenements and cotages and fyndyng of bread wyne and waxe for the mynystracyon of Sir Rich. Newbolde, Sir Will. Bagge, Sir Rich. Bonsall, and Sir Will. Hethecote, and Sir Rich. Whiteworth, Stypendarie prists. Everye of them hathe a mancyon prised att iiis. iij. d. a pece. Stock ix. li. xj. s. xj. d."

The Guild of St. Mary was commenced on the 1st of January, 1218, for the object of holding certain services, and the better to assure the liberties of the town. The statutes and regulations of this guild are of much interest.* The members had in the first instance to swear to uphold the rights of the church, and of the lord of the place, and to guard all their liberties, within town and without, and to give trusty help thereto whenever it may be needed.

"A chaplain shall celebrate services on days named, and shall be paid what the Alderman, Steward, and Dean, think right.

"Each brother shall bequeath in his will, towards masses for the souls of his brethren, twelve pence out of every pound of his chattels; but he need not bequeath more than forty shillings in all. If he have less than twenty shillings let him do what he likes with it.

"On the death of any brother, xiii. wax lights shall be found by the guild, to set round his body, and shall be kept burning until he is buried; and each brother shall pay a penny at the time of burial, or else make offering afterwards for the soul, as the Alderman thinks best.

"If, in the haps of life, heavy losses befall any brother, whether

* We take the account of these statutes from *English Guilds*, one of the publications of the Early English Text Society for 1870.

by fire, by murrain, by robbery, or by any other mishap—so that such loss come not through his own lust or gluttony, or dice-play, or other folly—each brother shall give him, in relief of his loss, at the first, twopence ; and again, if he needs it, twopence more ; and yet a third time, if necessary.

“ If any brother, through age, or loss of limb, or leprosy, comes to so great want that he cannot support himself, the brethren, who are able, shall, in turn, supply him with needful food, or shall find for him a house of religion where he may stay during life.

“ The deaths of past Aldermen, and of Hugh of the Peek (either founder or benefactor), shall be yearly kept by the brethren, even to the end of time.

“ If any brother shall have wronged another in any way, by violence, either with malice aforethought, or through ignorance, or by backbiting, or by foul words ; or shall have sworn at his brother, or evil-spoken of him, or in any other manner wronged him ; and if this shall be proved by two of the brethren, and he is unwilling to make fitting amends for the wrong, on the friendly suggestion of his brethren ; then he who has been wronged may seek redress howsoever he likes ; and the other, for his rash presumption, shall be put out of the guild, or punished in such a manner as the Alderman and his brethren shall think well.

“ Every brother shall, in every strait and trouble, have the help of his brethren towards defending himself, in due course of law, against any adversary whomsoever.

“ If any brother has undergone damage, or loss, or cost, for the common welfare of the guild, or the liberties of the town, the brethren are bound to make good to him such damages, and shall, with others of the town, give him counsel and help.

“ The Alderman, with the counsel and help of the brethren, shall uphold and defend all the liberties belonging to the town against all disturbers and hinderers of those liberties ; and xii. men, or as many as are wanted, must be chosen by him, or by the steward of the guild when he himself has not leisure, and be sent before the Justices, or elsewhere, upon the business of the town, wherever need shall be.

“ The Alderman shall look after the house as well as he is able ; and the Dean shall take care that summonses are duly sent to the brethren. The Dean shall also receive the fines, and hand them over to four scribes (? stewards), who are bound to keep the goods of the guild, and to improve them as much as they can ; and they

may keep them for a whole year, if they well use them. Afterwards, the goods shall be entrusted to others, as the guild thinks fit. All who hold the goods shall swear that they will duly restore them on a day named, and that they will use them for the profit of the guild.

“Whoever makes known the affairs of the guild, and it is proved by two brethren, shall be put out as perjured, and his example shall be held up to everlasting scorn.

“All the brethren shall meet twice a year, to look into and order the affairs of the guild, and to take any account of those who have in hand the goods of the guild.

“The Dean and the Steward shall find wax lights when necessary, taking four or three brethren to advise with them; and shall, once or twice a year, give an account of their expenses over the lights.

“Two brethren shall be chosen to receive all rents and payments due to the guild, and to pay what is due from the guild. And the Alderman, and the Dean, and the Steward, shall have a roll, containing the names of those who pay yearly rents, and what and when each pays, and what has to be paid thereout to others.

“Charters, muniments, etc., shall be kept under the seal of the Alderman and the Dean, and under the common seal of the guild.

“The chaplain shall keep vestments and books, giving an inventory of them.

“Each brother shall on Friday, in Pentecost week, give 1d. towards alms, and another for wax.

“Every incoming brother shall, on his entry, pay to the clerk 1d. and to the doorkeeper 1d.

“When any brother is summoned to come to any meeting touching the affairs of the guild, and he does not come, being in town and not sick, he shall pay 1d. to the light.”

This guild was possessed of extensive landed property, and the influential families of the neighbourhood vied with each other in obtaining admission to its ranks. Thus in the third year of Henry V. Thomas Foljambe was Alderman of the Guild, and in the reign of Henry VII. the roll of the fraternity contained, amongst others, the names of Robert Barley (Alderman), Henry Foljambe and Benedicta his wife, Godfrey Foljambe, John Foljambe, Peter Frecheville and Matilda his wife, Roger Eyre and Ellen his wife, William Barley and Christian his wife, and John Lynacre and Katherine his wife.* The Guild was endowed in the time

* Nichol's *Collectanea*, vol. i., pp. 345, 352.

of Richard II. by Thomas Durant and others with fifteen-and-a-half messuages of land and twenty-two acres of pasture in the immediate vicinity of Chesterfield, in addition to the returns from four markets. In the reign also of Henry IV. lands were left, by John Curson and others, in Chesterfield, Dronfield, and Boythorp, to the Alderman, brothers, and sisters of the Guild, towards the support of two chaplains.*

On the 25th September, 1393, the Royal license was granted to William de Horbury (clerk), Richard Porter (vicar of Chesterfield), Robert Cause, Henry de Maunfeld, Hugo Draper, William de Lowe, John de Assh, and others, to found the Guild of the Holy Cross in the church of All Saints at Chesterfield. It seems that the original endowment consisted of seven messuages, five shops, six acres of land, and three of pasture, all in the parish of Chesterfield.†

There was also an ancient Guild of the Smiths at Chesterfield, and Mr. Toulmain Smith, the author of the work on English Guilds from which we have already quoted, says that it existed separately up to 1387, and was then amalgamated with the guild of the Holy Cross. But there is either a mistake in this date, or else the royal license of the 16th of Richard II. is only a refounding or confirming of an older license. Mr. Smith remarks, as a striking peculiarity of this guild, previous to its union with that of the Holy Cross, that it had no patron saint, and he conjectures that some local circumstances may have made the priests unpopular in Chesterfield. Even the Guild of St. Mary treated the priestly services with a slightness and coldness that were very unusual in these institutions, but this one does not so much as invoke the patronage of any saint, and is simply the Guild of the Smiths (*fabrorum*). In many of its rules it closely resembles a modern Trades Union, of which these Guilds were in truth the prototype. The allowance to a sick brother was a halfpenny a day; brothers fallen into poverty to go singly to houses of wealthy brothers, and be entertained there and given a halfpenny; brethren were to defend an imprisoned brother; and rebellious members were to be fined and excommunicated without appeal.

The Church, also, possessed a chantry specially attached to the Guild of the Holy Cross, as appears from the Chantry Roll:—

* Inq. post Mort. 16 Ric. II, No. 146. Pat. Rot. 16 Ric. II, pars 2, M. 28. Inq. ad quod damnum 5 Hen. IV, No. 34; and 7 Hen. IV, No. 4.

† Add. MSS. 6667, f. 711. Inq. post Mort. 16 Ric. II, No. 2, 89.

"*The Chauntrye* att the alter of the *Holye Crosse* founded by Hugh Draper to synge morowe masse and other divyne service cvjs. viijd. owte of the revennux of the late monasterye of Beachylff.* Will. Kyng Chauntrye Prist, paid by the Receyver of the Corte of Augmentacyons. Chalys etc. founde by the towne att ther costs."

This Church probably possessed several side altars in addition to those specified in the Chantry Roll. Wills pertaining to the Foljambe family make mention of the Lady chapel, and the chapel or altar of St. George. It appears that the Lady chapel is the principal burial place of this family. Henry Foljambe, of Walton, by his will, dated 15th August, 1485, appoints his body to be buried in the church of Chesterfield "before our Lady;" he further leaves to the Guild 6s. 8d., and to the Vicar his best horse. One of the executors was Sir John Puppys, the chaplain to the Guild of the Holy Cross, whose tomb we have discussed. Roger Foljambe, of Linacre Hall, by his will, dated 19th January, 1526, directs "my body to be buried near my brother Gilbert in our Lady quire, in the church of All Saints, in Chesterfield," and seven marks were left by the same document to priests, to pray for his soul "at our Lady's altar" for four years. Sir Godfrey Foljambe of Walton, by will of the 23rd Henry VIII., directs, "my carcase to be buried in the chappell of St. George besides my lady my wife, in Chesterfield My funeral mass and dirge, with all other suffrages and obsequies to be done and ministered for my soul according as worship requires after my degree; my sword, helmet, with the crest upon the head, and my coat of arms to be hanged over my tomb, and there to remain for ever."†

The Taxation Roll of Pope Nicholas IV. (1291) is content to mention merely the total value of the different rectories and vicarages there enumerated; the church of Chesterfield, with its chapels, being valued at £73 6s. 8d., and the vicarage at £6 13s. 4d.; but the *Valor Ecclesiasticus*‡ of Henry VIII. gives full details of the vicarage, charities, and guilds, which we here reproduce, as they contain many interesting particulars.

*The *Valor Ecclesiasticus* (27 Hen. VIII.) mentions an appropriation of eight marks a year, out of certain lands in Chesterfield, Brampton, Wadshelf, Wigley, Heath, and Newbold, "Aldermanno de Chestrefeld et confratribus ejus pro sustentacione cujusdem capellani matutinalem missam quotidie celebrantes."

†Nichol's *Collectanea*, vol. 1, pp. 351, 358; vol. 2, p. 83.

‡For full particulars as to the date, names of the commissioners, etc., of the *Valor Ecclesiasticus* for the Deanery of Chesterfield, see the preface.

CHESTREFELD VICAR.'

Dominus Decanus Lincoln' Patronus ibidem.

Dominus Oliverus Flynt vicarius ibidem habet communibus annis ut sequitur.

In primis mansionem cum duobus parviscroftis continentibus tres	£	s.	d.
rodas terre per annum			xviii
Item in decimis agnellorum		xlvij	x
Item in decimis lane		lv	
Item in paschali rotulo	vij	ij	
Item in oblationibus		xlij	iiij
Item in decimis minutis videlicet in porcellis ancis ovis canabo et lino		xv	iiij ob'
Item in mortuariis communibus annis		vj	viiij

Summa - - - xv x viij ob'

Unde resoluta Archidiacono Derby proscenagio et procuragio - - - x vij

De claro - - - xv j ob'

Decima pars - - - xxx q'

CHESTREFELD CANTARIA.

Jacobus Durant Patronus ibidem.

Dominus Philippus Durant dominus Robertus Eyre cantariste ibidem habent ut sequitur.

In primis mansionem xiiij. cum cotagia in Chestrefeld predicta	£	s.	d.
duodecimi acras terre ibidem in redditu per annum		iiij	
Item de priore et conventu de Thurgreton in perpetua pensione	viiij		
Summa	xij		
Unde resoluta annuatim decano Lincolnensi pro capitali redditu		v	iiij
Item resoluta Gilde Sancte Crucis ibidem pro capitali redditu			vij
Item resoluta annuatim in obitu domini Richardi Chestrefeld et domini Rogeri Chestrefeld capellanorum ac fundatorum cantarie predictae ex ordinatione		vij	

Summa resoluta - - - xij ix

De claro - - - xj vij iiij

Decima inde - - - xxij viij ob'q'

CHESTREFELDE GILDA SANCTE CRUCIS.

Aldermannus de Chestrefelde et Confratres ejusdem Patroni.

Dominus Willielmus Hethcote cantarista ibidem habet mansionem cum gardino per annum	£	s.	d.
Item in annuali redditu	iiij	vj	viiij

Summa - - - iiij x

Decima inde - - - vij

CHESTREFELDE GILDA BEATE MARIE.

Aldermannus de Chestrefelde et confratres Patroni ejus dem.

Dominus Henricus Trigg Dominus.

Hugo Haywodde et Dominus Willielmus Ragg cantariste ibidem et quilibet eorum habet mansionem per annum iij s. iiij d. summa	£	s.	d.
Item in redditu soluto per aldermannum et confratres dicte gilde per annum cuilibet cantariste predicto v ^{li}		x	
	xv		

Summa - - - xv x

Decima inde - - - xxxj

CHESTREFELD CANTARIA.

Aldermannus et confratres sui Patroni.

Dominus Richardus Newbolde cantarista ibidem habet annuatim in pecuniis

viiij marcos.

Decima inde - - - £ s. d.
x vij

In addition to the particulars relative to the various chantries formerly extant in this church, which may be gleaned from the *Valor Ecclesiasticus* and the Chantry Rolls, an ancient charter in the Chesterfield corporation chest makes mention of yet another endowment for the singing of masses and other ecclesiastical purposes. According to this charter, William de Calall, Henry de Maunsfield, Adam de Brown de Chesterfield, William de Lowe of the same, and Robert Elie, of Newbold, granted in the 9 Richard II., to John del Loft and Maud his wife, a messuage in "Hallywellgate," which they had of gift of the said John del Loft, for their lives, paying to the said William de Calall, &c., and their heirs and assigns, one red rose at the feast of the Nativity of St. John the Baptist, and keeping the messuage in good and sufficient repair. And William de Calall, &c., granted for ever a certain yearly rent of 10d. out of the said tenement, for maintaining of an obit for their souls, and for the souls of John and Maud del Loft, and of Joan, late wife of said John, and of Margaret, former wife of said John. The mass was to be celebrated in the church of Chesterfield on the Lord's day next after the feast of the Conversion of St. Paul; 10d. was to be then distributed for the supper made in memory with the church and town; 2d. to the clerks serving God and the Blessed Mary within the church; 4d. for ringing the bells; and 4d. in oblations to every chaplain celebrating mass.*

It now remains to make a note or two respecting the bells. Up to the year 1700 the tower only contained six bells, but in that year another was added by the will of Mr. Paul Webster, and a few years subsequently the eighth was added by public subscription.† At the end of one of the old registers is an entry to the effect that in the year 1774 the peal of eight bells was rehung, the sixth bell being newly cast. Another entry tells us of the curious way in which the salary of the first organist of Chesterfield church was raised. The organ, built by Schnetzler, for £500, was opened on the 21st of October, 1756, and the organist was maintained partly by the pew rents of the west gallery, then erected, and partly from the extra fee of two shillings charged to those who required the great bell tolling on the occasion of a funeral. "Others and paupers" had to be content with the tolling of the fourth or fifth bell. But in 1788 an order was made that henceforth the great bell should be rung for all persons.

* Add. MSS., 6667, f. 713.

† Hunter's Collections. Add. MSS. 24, 447, f. 137.

In 1819 the old peal was dislodged and a new peal of ten bells took their place, cast by Thomas Mears, at a cost of between four and five hundred pounds. The bells are one and all simply inscribed with the name of the founder and date. The following were the inscriptions upon their predecessors:—

I. “Multi numerantur amici, (many friends are numbered.)—Geo. Swift, P. Wildebore, Churchwardens, 1718.”

II. “Hæc campana est ex dono Pauli Webster.—Geo. Swift, P.W., C.W.—Laus Domini nostre mobilitate viget (The praise of the Lord flourishes by our motion.) 1700.”

III. “Sweetly tolling, men to call,
To taste on meats that feed the soul.
George Oldfield. 1612.”

IV. “Jesus be oure speed. 1612.”

V. “God save his Church. 1612.”

VI. “John Wood, vicar: H. Withers, R. Marsden, Churchwardens. Thomas Hilton, of Wath, founder. 1774.”

VII. “George Shaw, Peter Dowker, friends to this bell.—Anthony Legat, Wil. Holland, Wardens. 1661.”

VIII. “I.H.S. Hæc campana sacra fiat Trinitati beatæ. (Let this bell be made sacred by the Blessed Trinity.)”

These inscriptions from the old bells are copied from Ford's *History of Chesterfield*, and to the account of the last bell is added the note, “The oldest bell in the steeple.” We can confirm the correctness of this note from an excellent source, as Dr. Pegge gives a drawing of the founder's mark on the large bell.* This mark consists of a shield with a cross in the centre between the initials G. H.; and below these letters are respectively placed a fylfot cross and a section of a bell with the clapper exposed. A similar mark occurs on the second and third bells of the little church of Beeley in this county, both of which are without date, but one of them bears a pre-Reformation inscription—“Sancte Georgii orate pro nobis.”† Besides the peal of ten bells the belfry also contains a small bell 15½ inches in diameter and about 18 inches in height. Rumour has it that it was formerly used as the

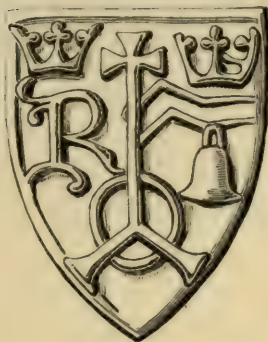
* Pegge's Collections, vol. ii.

† An engraving of this bell-mark is given by Mr. Llewellynn Jewitt in the *Reliquary* for October, 1872. It is probably the bell-mark of Godfrey or Gilbert Heathcote of Chesterfield. These two names were borne by several generations of this family in the sixteenth and seventeenth centuries. The simpler bell-mark of G. H. or R. H. with a fylfot cross in the base is of frequent occurrence in Derbyshire belfries. These were probably used by the descendants of G. H., whose more elaborate trade-mark is described in the text. See the note to the Ashover bells, p. 37; also the description of the Barlborough bells, p. 60.

1



2



3



4



5



BELL-FOUNDERS' MARKS.

curfew bell, some stoutly affirming that it fulfilled this office in the days of the Normans. But though it is destitute of ornament or inscription, it is clearly of far later date than the first William. During the time that Chesterfield served as a *dépôt* for French prisoners at the commencement of the century, this bell was used to summon them to their quarters at nightfall. The name, however, by which this bell is generally known—the Pancake bell—tells of another interesting old custom; and the custom of ringing it for fifteen minutes, commencing at a quarter to eleven, on Shrove-Tuesday, still prevails. *Shrove-tide* implies the time when it was imperative on every one to confess to his parish priest, and by him to be *shriven*. To call the parishioners to this their annual duty, one of the church bells was rung on the morning of Shrove-Tuesday in a manner that would especially attract attention. After shriving had gone out of fashion the ringing of the bell was continued, but the name was changed to that of “pancake bell,” and is supposed to indicate the best time for commencing the preparation of these dainties. Chesterfield is one of the very few towns where the ringing of the pancake bell still prevails.

We will conclude this notice of All Saints', Chesterfield, with briefly narrating two incidents immediately connected with this venerable edifice. In the reign of Henry III., Robert de Ferrers, Earl of Derby, not satisfied with the defeat of the confederated barons at Evesham in 1265, again took up arms against the king in the spring of the following year. He assembled his followers at his castle of Duffield, and was speedily joined by Baldwin de Wake (lord of Chesterfield). In order to effect a junction with the men of Yorkshire under John D'Ayville, they marched towards Chesterfield, where a sanguinary battle took place. The Earl of Derby was driven into the town of Chesterfield, which was speedily beset by the troops of Prince Henry, who threatened to destroy the place unless the Earl was given up. The Earl meanwhile, who was suffering from an attack of gout, had fled to the church, and there concealed himself amongst some bags of wool, which had been deposited there by the traders at the Whitsuntide fair. A woman treacherously betrayed him, and he was seized and conveyed in irons to Windsor. The total confiscation of the Ferrers estates was shortly afterwards decreed by the Parliament, and the castle at Duffield rased to the ground, his life only being spared.*

* There is a good account of this battle in Glover's *Derbyshire*, vol. i, p. 393. It is the same engagement referred to in Wyrley's introductory account of the town of Chesterfield already quoted.

To the student of mediæval times there is nothing strange in this presence of wool in the church, for not only were the naves of our parish churches frequently used for the storage of goods, especially in troublous times, but here also were held the manorial courts, and frequently the actual fairs and markets, as well as the revels connected with the wakes.*

The second incident occurred more than three centuries later, and is of singular interest as affording an instance of a post-reformation interdict. The following entry occurs in the parish registers:—"1598. Robertus Eyre generosus sepultus, per violentiam ab Hercule Foljambe, xvdie Dec." The said Robert Eyre was an excommunicate recusant, and upon his burial at Chesterfield the church was interdicted, or according to another account, "inhibited from all burials" up to the 14th of the following January, when the ban was removed. During this interval the dead were buried at Whittington and other neighbouring churches. Hercules Foljambe had only returned from the West Indies two months previous to his onslaught upon Robert Eyre, which indirectly brought about the interdict. He was the son of Sir Godfrey Foljambe, and heir of his brother Godfrey Foljambe, of Moor Hall, who died in 1591. The foreign achievements of Hercules Foljambe are best summed up in his own words in a petition to King James, wherein he affirms:—"That for 40 years he had been employed in the Netherlands in field and at sea, and in the West Indies in the time of George, Earl of Cumberland, at the surprising at Port Rico, where he was Serjeant-Major General of the army, and, by the providence of God, preserved the Earl from drowning, and had gracious promises from her Majesty of reward and preferment, having consumed above 10,000*l.* in these employments; but the Queen

* In connection with the former use of churches for secular purposes, it may not be out of place to quote a paragraph from a review of ours on Mr. Longman's *Three Cathedrals of St. Paul*, which appeared in the *Examiner* of December 27th, 1873, as it refers to a subject on which there is such a strange lack of sound information, even among professed antiquaries:—"Ever since the Reformation, Englishmen have treated their churches with infinitely more of reverence (occasionally, perhaps, mingled with a contemptuous indifference) than was the case with their Catholic forefathers. The devotion of churches to secular uses in the Middle Ages was not only not regarded as reprehensible, but there is no reasonable doubt that the main object and intention of building the large *naves* to our churches was for the very purpose of utilizing them as town halls, courts of assize, market houses, granaries and storehouses in troublesome times, and even as suitable buildings for the holding of fairs and revels. Spiritual tribunals, justices' sessions, and manorial courts were all held in the naves of the churches; and the bodies of our majestic cathedrals were used without exception, at certain seasons of the year, for the accommodation of huxters' stalls, stages for morris-dancers, and the performance of miracle plays, and served as pleasant places for a morning gossip or a mid-day promenade. There was nothing exceptional about the use to which old St. Paul's was put, and it was not till after the much-abused Reformation that the incongruity of things secular and spiritual under the same roof began to strike men's minds."

presently after died, whereby he was prevented of her Majesty's gracious promises, to his utter disabling and impoverishing his whole estate, and he being exceeding aged petitions for 100 oaks out of Bell and Birksland, in the Forest of Sherwood."*

The Parliamentary Commissioners who sat at Chesterfield on the 14th June, 1650, reported that the vicarage of Chesterfield was worth £24, but that a further sum of £40 was payable out of the impropriation of the tithes of Attenborough, Notts., from the gift of Mr. Godfrey Foljambe† to a licensed preacher who should deliver at least four sermons in every month in the parish church. At that date the lectureship and the vicarage were not held by the same person. One Thomas Brettland, "an honest able man," was lecturer, and the vicar had lately deceased.

* * *

Within the ancient borough of Chesterfield, and in its immediate precincts, were several chapels and religious buildings, independent of the parish Church of All Saints, but they have all disappeared.

Prominent amongst these was the Hospital of St. Leonard's, primarily devoted to the care of the lepers of the district.‡ We are unable to write with certainty as to its first establishment, but it was probably founded in the first half of the twelfth century. In 1195, John, then Earl Morton, granted a rent charge of £6 on the manor of Chesterfield to the hospital, in lieu of the dues from the fairs and markets in that borough, with which it had been originally endowed. In the first year of his reign as king, John granted "simple protection" by charter to the lepers of Chesterfield; in the seventh year the income from the manor is registered at £6 10s.; and in the ninth year of his reign (1207), by a charter dated 26th of July, he formally confirms "to God and the Blessed

* Hunter's Collections. Add. MSS. 24, 447, f. 137. Pegge's Collections, vol. v., p. 73. Nichol's *Collectanea*, vol. ii., p. 85.

† The will of Godfrey Foljambe is dated 24th February, 1594. The particulars relative to his most valuable bequests are given at pages 131-143 of the Report of the Charity Commissioners on Derbyshire, in 1827, vol. XVIII.

‡ Leprosy formerly abounded throughout Europe, and especially in England, but has now been driven back to the East, except in the extreme south and a small portion of Norway. It chiefly affected the lower orders, owing to their greater lack of cleanliness. Chaucer speaks of a special costume for the lepers, and of their carrying a cup and clapper—the one for the collection of alms, and the other to warn people of their approach. He further describes a "spittell hous" half a mile from the town for their accommodation. (*The Testament of Creseide*.)

Voltaire, in one of his epigrammatic gibes, says:—"All that we gained in the end, by engaging in the crusades, was the leprosy; and of all that we had taken, that was the only thing that remained with us." But leprosy had spread even as far north as England before the undertaking of the first crusade. Du Cange's Glossary, v. Fusus.

Leonard, and to the infirm of Chesterfield," the grant that he had originally made in 1195.* In 1225 we read that one Gilbert was chaplain of the infirmary at Chesterfield, by which title this hospital was doubtless signified.† By the arrangement of John in conferring a rent-charge from the manor, the advowson or patronage of St. Leonard's Hospital (that is to say, the appointment of chaplain and other officials) became attached to the manor of Chesterfield, and various Inquisitions show that it was considered of sufficient importance to be especially enumerated when the manor changed hands.‡ In the Taxation Roll of 1291, the Hospital of St. Leonard is returned at the annual value of £6 13s. 4d., but when the *Valor Ecclesiasticus* was taken in the 27th year of the reign of Henry VIII. the Commissioners declined to estimate its value, as a trial was then proceeding "inter Georgium comitem Salopie et Dominum Johannum Blithe Coventriensem et Lichfeldensem Archidiaconum" with respect to its emoluments. The Chantry Roll of Edward VI. reign further explains this matter, by which it appears that, although the hospital for many centuries had been annexed to the manor, Henry VII. gave it for life to John Blythe. The Chantry Roll says:—"There hath been an hospytall called St. Leonard's granted by K. Hen. VII. to Ser Jo. Blythe Clerk for term of hys lyffe by letters patent xxv. Aug. in xxij. yere of hys reygne. By vertue of an acte of Parlyamente Margaret late countess of Salisbury (who held the manor of Chesterfield) toke it from Jo. Blythe by the space of xxij. yeres paste and dyd graunte the lordship in exchange to George late Erle of Saloppe, so Frauncysse now Erle of Saloppe is in possessyon of the hospytall." Lysons remarks, "we suppose the site of this hospital to have been at a place called Spital, near the Rother, about half-a-mile south-east of the town, which belonged formerly to the Jenkinsons, and was sold by the co-heiresses of Woodyear to the late Sir Thomas Windsor Hunloke, Bart. The house was many years occupied by the family of Bourne, and now by Mr. John Charge, Attorney-at-Law, who married one of the daughters of the Rev. John Bourne."§ There can be no doubt that this supposition is correct.

In the reign of Edward III., Thomas Wake died seized of the

* Pipe Rolls, 10 Ric. I.; Rot. Chart. 1 John, M. in dorso 26, and 9 John, M. 8; Calend. Rot. Chart. 7 John, M. 8, 86.

† Rot. Lit. Claus. 9 Hen. III., M. 9.

‡ Inq. post Mort. 26 Edw. III., No. 54; 30 Edw. III., No. 2, 25; 9 Rich. II., No. 54; 10 Hen. IV., No. 51. Abbrev. Rot. Orig. 29 Edw. III., No. 28.

§ Lysons' *Derbyshire*, p. 81.

manor of Chesterfield in conjunction with the Hospital of St. John the Baptist.* There is no other record of the existence of a hospital thus dedicated at Chesterfield, and we are inclined to think that it is an error of the scribe for St. Leonard.

There was a chapel dedicated to St. Helen on the site of the present Grammar School, of which we have failed to learn anything in pre-reformation days. It is mentioned in a deed of the 2 Elizabeth, by which the Queen grants to George Howard, *inter alia*, "half an acre of land near the chapel of St. Helen, in Chesterfield."† A Free Grammar School, specially endowed by Godfrey Foljambe, was founded at Chesterfield soon after the Reformation, and it seems probable that the Queen granted the fabric of the chapel of St. Helen's for that purpose. At all events, the chapel itself, by whomsoever granted, was turned into a school-room, and other buildings for the masters added.‡ But in 1710 the old chapel was finally demolished, and new schools erected.

There was formerly, also, a chapel dedicated to St. Thomas, which was situate in Holywell Street. Lysons speaks of the remains of it forming part of a barn and stable, but Ford's *History of Chesterfield*, published in 1839, says that these remains had recently been converted into small dwellings, the property of Mr. Margereson, slater, purchased of the Duke of Devonshire, in 1833. He adds that "this venerable building has undergone great alterations at different periods, so that nothing of its primitive state can be traced except on the south side, where there are still the remains of a small gothic window."

There was yet a third chapel at Lord's Mill Bridge, but of this there are no traces whatsoever. Lysons states that it was dedicated to St. James, but we are not aware of his authority for this statement. "A chapel of the Assumption, by the bridge," was founded by Richard, Earl of Salisbury, with a chantry, July 8th, 1446, and this was probably the chapel in question.§

* Inq. post. Mort. 23 Edw. III., No. 75.

† Add. MSS. 6667, f. 307.

‡ Lysons' Collections. Add. MSS. 9448, f. 213.

§ Pat. Rot. 24 Hen. VI., pars 2, M. 10.

The Chapelry of Brimington.

NE of the ancient chapelries of Chesterfield, as has been already mentioned, was that of the adjacent hamlet of Brimington, lying about two miles north-east of the mother church. The manor of Brimington is mentioned in the Domesday Survey as a berewick of Newbold. It was afterwards held for several generations by those who possessed the manor of Chesterfield, but this was not always the case subsequently, when it passed successively through the families of Breton, Loudham, and Foljambe. Of the old chapel we have failed to glean any particulars beyond the bare fact of its existence, and that it was probably dedicated to St. Michael, which is the dedication of the present church. Nor are there any remains of the old building. It was pulled down in 1808, and completely rebuilt at an expense of £842 13s. 11d., with the exception of the tower, which had been previously rebuilt by Joshua Jebb in 1796. On this tower there was an inscription—"D.D.D. J. Jebb, 1796."* The meaning of the first three initials is not at once apparent, but we are inclined to take them for "Domino dono dedit," *i.e.* "gave this gift to the Lord." In 1846 application was made for a faculty to again pull down and rebuild the church, and this was carried out in the following year. The tower was at that time considerably raised, and probably then lost the inscription, which is not now extant.

Brimington is thus described in the Parliamentary Survey of 1650:—"Brimington is a chapel of ease to the parish of Chester-

* Pegge's Collections, vol. 4. Dr. Pegge also makes note of the severe visitation from the plague that came upon Brimington in 1603, at which time "Goodacre bridge was pulled down to prevent communication, and never rebuilt." The victims were interred at Brimington, but their deaths are recorded in the Chesterfield registers.

field. This hamlet is devyded into two parts. It is worth in land 5 markes, and to the minister allso the viccarall tythes are worthe foure pounds tenn shillings per annum. We think fitt that Brimington being butt $\frac{1}{2}$ a myle distant should be united to Whytington. Thomas Bennett is present incumbent, and reputed scandalous."

According to the *Liber Regis* this chapel was of the clear value of £10.

This chapelry was destitute of the rights of sepulture until a comparatively modern date. One of the earliest inscriptions in the church is to the memory of Henry Audsley, vicar of Chesterfield, who died on the 4th December, 1723.

Glover makes mention of a strange addition to the burials in this consecrated ground in 1800, when the body of Thomas Knowles, who was hung at Derby for forgery on the 5th of September in that year, was interred in the churchyard.

The Chapelry of Newbold.



AT the time of the Domesday Survey, Newbold formed part of the demesne of the Crown. It was a manor of great extent, and comprised within its limits six berewicks or hamlets—Whittington, Brimington, Tapton, Chesterfield, Boythorpe, and Eckington. The ancient chapel at Newbold was probably, therefore, at one time in its history, strange as it may now seem, the mother church of Chesterfield. In the reign of John, Newbold ceased to belong to the Crown, being given by that King, together with many valuable manors, to his favourite, William Briwere. Briwere's son dying without issue, his vast estates were divided among his five sisters, Newbold falling to the lot of Isabel, who took for her second husband Baldwin Wake. Their descendant, Hugh Wake, in the reign of Henry III., made over the manor in its entirety to the Abbot and Convent of Welbeck, who had formerly possessed certain rights therein. In the reign of Edward I. the Abbot of Welbeck obtained the right of free warren over the manor of Newbold, in addition to those of Duckmanton, North Winfield, and Cresswell.*

It is said, however, by Lysons, that Newbold, at the time of the dissolution of the monasteries, was a parcel of the possessions of Beauchief Abbey. But according to the *Valor Ecclesiasticus*, 27 Henry VIII., the annual value of the lands held by that abbey in the lordships of Chesterfield, Brampton, Wadshelf, Wigley, and Newbold only amounted to £7 10s. 10d., so that it could only have been a small fraction of the manor that was then in their hands. After the dissolution Newbold was granted to Sir William West, whose son Edmund sold it in 1570 to Anthony and Gervase Eyre.

* Calend. Rot. Chart 19 Edw. I., No. 49. Quo Warranto Rolls, 4 Edw. III.

The chapel is a plain building, with an inside area of thirty-six feet by fifteen. The east and west windows, as well as two on the south side, are square-headed Perpendicular ones, of two lights each; the north wall is unpierced. The main doorway on the south side is of the same period, and so also is the roof, which is of a simple character, being supported by five tie-beams that rest on the walls. The centre bosses, however, are well carved and in good condition. The four angles of the building are ornamented with pinnacles of a modern and debased design.

The most interesting feature of the chapel is the priest's doorway on the south side. This is of very small dimensions, being only five feet three inches high and two feet broad. The top is formed of a semi-circular tympanum, ornamented with flowing foliage much defaced. Several of the jamb stones, also, bear traces of the original sculpture, a kind of horse-shoe moulding. Many, too, of the stones that now compose the walls show, both on the exterior and interior, that they have formerly been used in an early Norman edifice. We especially noticed one stone, that had clearly once formed the head of a small single-light Norman window. No long time could have elapsed, from the taking of the Domesday Survey, before a chapel sprang up on this site. The interior is now utterly desolate, the windows being not even glazed. Its only furniture is a modern wooden altar and raised dais at the east end. The Catholic branch of the family of Eyre still retain possession of the chapel (though their adjacent estates are in other hands), and occasionally use it as a burial place.

Owing, we presume, to some unfortunate outbreak of Protestant malice, the chapel was nearly demolished, and all the monuments destroyed in the reign of William III., the ancient tombstones being used for chimney-pieces, doorways, and other secular purposes.* The only inscription preserved is one of exceptional interest. It is as follows:—"To the memory of the Honourable Anthony Browne, eldest son of Francis Viscount Montacute, of Cowdray, in Sussex, Major in the Volunteer Regiment at York, who was wounded in the leg in a sally from thence, 1644. He married Bridget Maskew, daughter of James Maskew, of York, Esq., who, together with his two sons, was killed at Marston Moor, fighting for their king and country. He left two sons and two daughters

* We gather from Dr. Pegge's collections that he was of opinion that the same mob which gutted the chapel of Newbold in the reign of William III., committed a like outrage on another Catholic chapel of the Eyres at their seat at Padley. We shall revert to this subject in our next volume on the churches of North Derbyshire.

—John, Gervase, Christian, and Martha. He departed this life May 6, 1666, aged 46 years.

Requiescat in pace.

“’Tis very well known he’d a great deal of trouble,
He suffer’d with patience, ’cause God made him able,
He liv’d a good Christian and wish’d to get heaven,
And hoped that through Christ his sins would be forgiven.”

This inscription was fortunately copied by his daughter, Martha Browne, a few years previous to the demolition of the monument. Ford tells us (1839) that the tombstone of Gervase Browne, second son of Anthony, was to be seen in the chapel not many years ago. From the same source we learn that Rhodes Hibbert of Newbold, who died at a very advanced age, remembered the grave of Anthony Browne being opened in the presence of the Rev. Mr. Morewood, of West Hallam, and others. The leg that had been broken was found seamed at the fracture.* The personal history of this gentleman abounds in romantic incidents.

It seems that, notwithstanding his father and two younger brothers were fighting on the Parliamentary side, Anthony was a determined Royalist. He was taken prisoner during the sally from York when his leg was broken; but, on recovering, he escaped by killing the guard of his prison. He was now obliged to disguise himself, and he took refuge with the Eyres of Newbold, living under the feigned name of John Hudson. On the restoration he resumed his proper name, but failed to obtain the confiscated estates of his wife, or any other recompense, from the fickle Charles II.†

After the sacking of this chapel by the Protestant mob, the building appears to have relapsed into a state of complete desecration, being used as a cowhouse and barn up to a recent date, when it was cleared of its incumbrances, but not otherwise restored, by the representatives of the Eyres. The Rev. J. Hunter, who visited it in July, 1843, says:—“I went to the chapel of Newbold, and found it standing without any inclosure in a field, and filled with husbandry utensils.”‡

*Ford’s *History of Chesterfield*, p. 356.

†A most interesting paper on the descendants of Anthony Browne, who on more than one occasion attempted to make good their claim to the title and estates of Viscount Montacute, appeared in the *Reliquary*, April, 1865. Anthony Browne’s widow took a farm, under the Hunlokes, at Lings, in the parish of North Winfield, and the family resided there until recently. The late Francis Browne, of Lings, was familiarly known as “Montacute Browne,” and his likeness, as well as that of his children, to the portrait of the first Viscount was most striking. His letters, too, some of which we possess, are certainly not characteristic of the ordinary yeoman. The present representative of the family lives at Staveley. There can be little or no doubt that the attempts made to secure the title and estates would have been successful if it had not been for lack of funds and bad management. We are led to suppose that the title could even now be recovered, but not the estates.

‡Add. MSS. 24, 447, f. 80.

There are a few references to this chapel in the registers of the parish church of Chesterfield. One of these is the instance of the burial of one of the same name, though apparently not of the same family, as Anthony Browne:—"September, 1678. Michael Browne de Newbold, sepult. apud Newbold capell. xvijdie."

We have been told that this chapel was dedicated to St. John, but have not found any authority for the statement, and our informant may probably have been misled by the dedication of the modern church of Newbold.

The Chapelry of Temple Normanton.

THE Manor of Temple Normanton belonged to the Knights Templars, who gave to it its distinguishing affix. This Order of Knights was originally established in Palestine, and had allotted to them by the King of Jerusalem, as a residence, a portion of his royal palace, adjacent to the site of the Temple of Solomon; hence they soon became known as Knights of the Temple, and subsequently Knights Templars. The date of their foundation is about 1118, and we read of them in England as early as 1135. In England they quickly gained landed possessions, a large proportion of which still bear the name that identifies them with this ancient order. Such are Cressing Temple and Temple Roydon in Essex, Temple Chelsing and Temple Dinsley in Herts, Temple Newsham in Yorks, Templecombe in Somerset, Templeton in Devon, &c., &c. An Inquisition of the lands of the Templars, taken in 1185 (the year of the construction of the Temple Church), by order of Geoffrey, makes mention of Normanton as part "de Baillia de Lincolnscire."* In consequence, however, of various enormities this wealthy order was dissolved by order of the council of Vienne, and its possessions were, by the command of the Pope, made over to the rival Knights Hospitallers, more commonly known by their subsequent title of Knights of Malta. This transference of property was decreed in 1312, but there was much delay in carrying it out, and many estates fell into secular hands, chiefly into those whose ancestors had formerly bequeathed them to the Templars.†

There is a report still extant in the Record Office at Malta, which gives a most careful and detailed account of the whole of the possessions of the Knights Hospitallers in England in the year

* Dugdale's *Monasticon*, vol. vi., pt. 2, p. 827.

† Porter's *History of the Knights of Malta*, vol. i., chap. 7.

1888.* Amongst their original estates are two in Derbyshire—Yeaveley and Barrow—which produced the yearly income of £95 6s. and £36 2s. respectively. There is also a long list of the recently transferred estates of the defunct order of the Temple, but we fail to find mention of *Temple* Normanton, or indeed of any land in Derbyshire. But at the end of this list, twelve manors and a water-mill are enumerated, which had been in the possession of the Templars, but of which the Hospitallers had failed to obtain possession up to that date. Amongst these is the Manor of “Normanton in the Vale,” of the value of £10, held by Lord de Roos.† Now it would seem probable that this is another name for Temple Normanton. Though Temple Normanton is, and has been for a long period, its most commonly accepted name, the hamlet has often been distinguished from the two other places of the same designation in Derbyshire by other prefixes. Thus we have met with it under the titles of Little-Normanton, Normanton-Parva, and North-Normanton, and we believe we recognise it under the further title of Normanton-in-the-Vale. A close consultation of gazetteers of different dates fails to discover a Normanton of this particular name elsewhere in the country; and though it may be said that the hamlet is not on low ground but rather overlooking the vale, the same objection might be made to Sutton-in-the-Dale and other place-names of a like description, which simply seem to imply proximity to a vale or dale. If this conjecture is the right one, Normanton-in-the-Vale must have been given up by Lord de Roos subsequently, as it afterwards was undoubtedly the property of the Knights Hospitallers. It is described in the reign of Edward as “Normanton-juxta-Chesterfield,” lately the property of the Templars but then of the Hospitallers.‡ It seems that the manor remained in their hands until the time of Henry VIII., when the order of the Knights Hospitallers sided with the Pope and resisted the divorcement of Katharine. This resulted in a sanguinary persecution, and the eventual destruction of the Order; and at last in April, 1540, an Act was enacted vesting in the Crown the whole of their possessions, castles, manors, churches, and houses. But by a royal charter, bearing date 2nd April, 1557, Philip and Mary re-established the Order, and re-endowed it with all the

* This report has been printed by the Camden Society, and forms the 65th volume of their series.

† The family of de Roos held various estates in Derbyshire in the reigns of Edward I., II., and III., and Richard II. See *Inq. post Mort. passim*.

‡ Quo Warranto Rolls, 4 Edward III.

manors and other possessions of which it had been deprived, so that Temple Normanton once more reverted to the Knights Hospitallers.* This re-endowment was, however, of short duration, for Queen Elizabeth, in 1559, again abolished the Order and escheated their property. In 1563 the manor was granted to George, Earl of Shrewsbury, and was subsequently purchased of the Shrewsbury family by the Leakes.

The chapel at Temple-Normanton is a plain oblong building with a clumsy bell-turret of wood and lead on the west gable. Its dimensions are about forty feet by twenty. It is entered by a square-topped doorway on the south side, on the lintel-stone of which is cut the date 1623. The two windows on the south side, and the two-light one at the east end are also square-headed, and may be attributed to the same date. Modern *Directories* speak of this chapel as being built in 1623, and doubtless it was extensively rebuilt then, but one had existed here several centuries before that date. In fact it would be strange if this was not the case, seeing that the manor was owned (and probably occupied, not farmed out) by a body of stern religious zealots, such as the Templars were in the early part of their history. If the place was of sufficient importance to be christened by their name, it would surely possess a building for their religious services. In the north wall there still remains a deeply splayed very small window with a rounded top, the light itself being only about one foot by three inches, and in this may be recognised one of the rude Norman windows that are found in chapels of early primitive construction. The top-stone of this window, viewed from the exterior, can be exactly matched by one built into the wall in the old chapel at Newbold. In this window, then, we see a portion of the old building as it was when the Knights Templars held here their service in the twelfth century; and in the pointed window of two chief lights at the west end, we find one of the Decorated, or fourteenth century style. And what is more likely, than that the Hospitallers, when they obtained possession of this chapel, formerly in the hands of their rivals, should restore it in the style then in vogue. The gable stone at the east end shows the base of a cross that has formerly adorned it, and there are traces of a similar feature at the west end. The upper half of the high-pitched roof is hidden by a plaster ceiling, but five horizontal tie-beams of a plain description show below. Many of the pews contain a *substratum* of solid old oak, and the chapel

* Porter's *Knights of Malta*, vol. ii., appendix 18.

has evidently once been seated throughout (probably in 1623) with massive but plain oak benches. To the backs and sides of these benches the woodwork of the present higher pews has been ruthlessly fastened. The chancel is separated from the body of the building by a wooden screen of plainly-moulded uprights, certainly not older than the date over the door. In the south wall of the chancel is a square niche, which may have once served as an almary. There appears to have been intra-mural but not extra-mural burial in this chapelry, for the chancel is paved with numerous monumental stones; but we shall not here record the inscriptions, as the oldest only date back to the commencement of the last century. The font is a modern one. Of this chapel it may truly be remarked that "the sparrow hath found an house, and the swallow a nest for herself where she may lay her young," for the west wall has recently given way many inches from the building itself, and left a gaping crevice. This crevice the birds have utilized, and the chapel at the time of our visit was melodious with the twitterings of the young. Alterations or repairs are, however, already in contemplation; we trust that they will not involve the complete demolition of the present building.

Lysons says that the chapel at this place is supposed to have been originally a domestic one, belonging to the lords of the manor of Tupton, in the adjoining parish of North Winfield; but as he gives no reasons for this supposition, it is not easy to accord with it. It would be very unusual to have a domestic chapel at a distance from the manor house considerably exceeding a mile. It has already been pointed out that the probable origin of a chapel on this site was the granting of the land to the Knights Templars; and we are in possession of the copy of an old memorandum, not before published, which gives negative evidence against this being used as the domestic chapel of Tupton Manor. This evidence is very slight, but the memorandum, taken from the Common Place book of Roger Columbello, of Darley Hall, who died in 1665, is sufficiently curious to warrant its insertion:—"Mem. Godfrey Foljambe of More hall, myself, my brother blunt were at Tupton in the lady Constance Foljambe house the 28 Sep. 1589, when all the morning prayers, savinge the ii lessons omitted for want of a byble and the collect for the daye for want of skylle to find it out, was distinctely redd with the latinie also by Nicholas Hardinge; hir man servant and Elianor Harrington hir waytinge woman beinge present, who reverently and obediently behaved them-

selves during all the service tyme, as we aforenamed with Edward Bradshawe, John Browne, and John Hawson are to witness whensoever we shall be called by other or otherwise as by a byll under our hand *according if (?)* my sade cousen Foljambe of More Hall appeareth.”* This reading of prayers according to established form before witnesses would be done in order to save the heavy penalties with which the recusant Catholics or suspected recusants were visited. The Lady Constance Foljambe would be especially careful at that particular date to have witnesses of her conformity to the established religion, as she had only been set at liberty six days before the date of this memorandum, from a confinement for conscience’s sake, of about two years duration. A letter is still extant from Francis Leake to the Earl of Shrewsbury, dated February the 2nd, 1587, in which he states—“I was this day at Tupton, where I found the Lady Constance Foljamb. I did impart to the Lady Foljamb my comitione to comite her to the chardge of my cousen Foljamb. Her answer was that she was, by age and the sikeness of the stone, not abell to travell either on horseback or on foot, and so desired me to let your Lordshipp understand; whereupon she as yet remeanthe at Tupton till your Lordshippe’s pleasure be further knowne.” The Earl replies that it is essential to commit her, and, on February 16th of the same year, receives a letter from Godfrey Foljambe stating that he had apprehended “the Lady Constance Foljambe, my grandmother, and now have her in my custodie, whom by God’s help I shall safely keep.” The Protestant zeal of this unnatural grandson was not altogether disinterested, for we learn that when he set her at liberty twenty months later, by order of the Council, he retained for his own benefit “her living, goods, and chattels.” On September 22nd, 1589, the Lady Constance wrote to the Earl of Shrewsbury thanking him for her release.† She was the second wife of Sir James Fuljambe, who died in 1558, and was buried at Chesterfield 22nd July, 1600. Her grandson Godfrey Fuljambe was descended from the first wife, Alicia. Godfrey Fuljambe, of Moor Hall, was descended from a younger branch. The Lady Constance’s residence we believe to have been at Tupton Hall (though shortly afterwards it was in the

* Add. MSS. 6702, f. 79.

† The Talbot Papers, quoted in Lodge’s *Illustrations of British History*, vol. ii., pp. 373–375. We have not seen the Talbot Papers, which are preserved at the College of Arms, but we feel sure that Lodge is in error in describing this Godfrey Foljambe as “Sir.” It does not appear that he was knighted, and in contemporary copies of the correspondence between him and the Earl of Shrewsbury, amongst the Lambeth Palace MSS., he is spoken of as a simple esquire. See also Nichols’ *Collectanea*, vol. ii., pp. 73–78.

hands of the Brailsfords), and if the chapel at Temple Normanton was the domestic one for the manor, it seems probable that this historical service would have been there performed.*

In Bacon's *Liber Regis* this chapelry, valued at £7 12s., is described as pertaining to the parish of Eckington; but this must be a mistake, as it appears to have always formed part of the very extensive parish of Chesterfield. In the sixth volume of the Parliamentary survey of livings, made in 1650, which records are preserved at Lambeth, occurs the following:—"Normanton parva is a chapel of ease in the parish of Chesterfield, in viccarall tythes worth 20s. per annum. The Chapel is fit to be disused and the village united to Chesterfield."

*We have allowed this to stand in the text, as an excuse for bringing in the interesting details illustrative of Derbyshire life in the reign of Elizabeth; but, since it was originally in print, we have discovered, in the manuscript correspondence of Lysons (Add. MSS. 9423, f. 107), the error upon which the statement is based, that this chapel was the domestic one of the lords of the manor of Tupton. The Rev. G. Bossley, vicar of Chesterfield, writes to Mr. Lysons, under date 24 February, 1816—"formerly the chapel of Temple Normanton was not endowed, and was then considered as an ancient domestic chapel belonging to the family of Lord of Tupton." Lysons, in utilizing this letter in his *History of Derbyshire*, has evidently mistaken the family name Lord, for lord of the manor! This is a curious instance of the origin of historical blunders.

The Chapelry of Walton.

THERE was an old chapel on the manor of Walton, of which Lysons, writing in 1817, says that the walls were standing a few years ago. We find, from the Lysons correspondence, that the actual words of his informant, the vicar of Chesterfield, were—"Some parts of the walls were standing till within the last three or four years, when they were entirely taken away, so that no vestiges whatever are now to be found."* The date of this letter is 24th February, 1816.

The manor of Walton was for several generations in the hands of the ancient family of Breton. Roger le Brito, or le Breton, lord of Walton, was a witness to the foundation charter of Lenton Monastery, to which he gave the tithes of his manors of Walton and Calow, temp. Henry I. His great-grandson, Sir Roger le Breton, according to Dr. Pegge, obtained a license for a chantry in his chapel at Walton, in the reign of Henry III. Walton remained in the family of Breton in direct male descent for five generations after the Sir Roger who obtained the chantry, when Isabel, sole heiress of Breton, conveyed the estate to Sir John Loudham, and their daughter in turn to Thomas Foljambe.†

Doubtless the chapel was a domestic one attached to the manor, but we can gather that it did not form an actual portion of the old Hall of Walton, for every trace of that building was more than two centuries ago destroyed. An anonymous memorandum amongst the Wolley MSS., written about the year 1648, says—"The ancient seate Walton nere Chesterfield, wherein the great contynewall housekeeping was mayntayned before in Mr. Foljambe's

* Add. MSS. 9423, f. 107.

† These particulars are from a MS. pedigree of Mr. Cecil G. Savile Foljambe. We have not succeeded in obtaining any confirmation of Dr. Pegge's statement as to the chantry, but it is difficult to believe that so careful an antiquary was in error.

tyme, is utterly ruyned, plucked downe, and sould, no materiall, as ys reported left, nor almost any mencyon made were so greate hospytality, and that in my tyme used."

But though there is every probability that this chapel was a domestic one, it nevertheless found a place in the *Valor Ecclesiasticus* of 27 Henry VIII., and was possessed of special endowments worth £3 8s. 0d. per annum, but which were only secured for the lifetime of the then chaplain, one William Walton. It is described as a donative, of which Sir Godfrey Foljambe was the lord and patron.* There is no reference to the chapel in the Parliamentary Survey of 1650.

* Sir Godfrey Foljambe was himself one of the Commissioners for taking this return, which may account for its enumeration among the benefices.

Clown.

Clown.

IN the will of Wulfrie Spott, by which Burton Abbey was endowed, mention is made of the manor of Clown; it was not, however, left to that monastery, as stated by Lysons and subsequent writers, but to Morcare.* The notice of Clown in the Domesday Book contains no mention of a church, and the first historical note of its existence seems to be in the reign of Henry III. (1216—1272), when the church of All Saints at Clown was confirmed by that monarch to the Priory of Worksop.† According to the *Liber Regis*, and to subsequent authorities, the church is dedicated to St. John the Baptist. It therefore seems probable that we have here an instance of a church changing its dedication at the time of its restoration or re-consecration.

The church of Clown, however, was not altogether appropriated to the Priory of Worksop, as implied by Glover, but only the advowson, together with a portion of its revenues. At least this appears to be indicated by the Taxation Roll of 1291, wherein Clown is entered as an “ecclesia” (not vicarage) worth £6 13s. 4d. a year, and the Prior of Worksop as deriving a pension of £2 from the same parish. According, also, to Mitchell’s Derbyshire Collections,‡ the convent of Worksop received a pension of that amount from the parson of Clown, of which a recovery was suffered, 29 Henry VIII., on the very eve of the dissolution of the monasteries. This pension (according to Mr. Mitchell) arose from the gift of Robert de Mennill (son of Gilbert de Mennill) and Robert his son, of all their rights in the church of All Saints at Clown, and was confirmed by Edward II., at Lincoln, on the 4th February, in the ninth year of his reign.

* See Beighton Church, p. 89.

† Glover’s *History of Derbyshire*, vol. ii., p. 303.

‡ Add. MSS., 28, 108, f. 303.

In the sixth year of Richard II., Sir Roger Folville and Elizabeth his wife, held forty acres of glebe land at Clown, under the church,* and two years subsequently (1385) we learn that one Richard de Rawcliffe was parson.

The following is a verbatim extract from the *Valor Ecclesiasticus* (27 Henry VIII.) with respect to this parish:—

CLOWNE Rectoria.

Prior de Wirkesopp Patronus.

Dominus Willielmus Ynaskipp rector ibidem habet communibus annis ut sequitur.

	℥	s.	d.
In mansione et glebis - - - - -		xx	x
In decimis garbarum et feni - - - - -	iiiij	vij	
In decimis lane et agnellorum - - - - -		xij	
In decimis minutis - - - - -		iiij	
In oblationibus - - - - -		x	
In Paschali Rotulo - - - - -		xviiij	vij
Summa - - - - -	vij	xi	v
Unde resoluta est annuatim archidiacono Derby pro scenagio et procuragio - - - - -		x	vij
De claro - - - - -	vij		x
Decima inde - - - - -		xiiiij	j

The Parliamentary Commissioners, in 1650, estimated the value of the living of Clown at three score and ten pounds. Mr. John Burton was then the incumbent, and is described as “an honest, hopeful man.”

The Church consists of a chancel, nave, south porch, and western tower. Though the present building is much modernised, enough old work remains to prove its existence in the Norman days. The south doorway under the porch, and the archway from the nave into the chancel, are both of good Norman work, and in a fair state of preservation. Shafts are cut out in the jambs, the capitals of which are ornamented with geometrical patterns. The style is of the reign of Stephen (1135—1154). On a window-seat in the chancel is a circular stone, moulded in front, that has formerly been the drain of the old Norman piscina. It would be well if this stone could be again built into the walls, to save it from future Vandals, as piscinas of that date are but very rarely found. At the west end of the nave, too, is the original Norman font. The font itself, which is twenty-two inches in diameter, and thirteen in height, is a perfectly plain rounded stone. The base, which is also circular, is moulded in bands like the base of a column. Its total height is about forty inches.

* Inq. post. Mort. 6 Rich. II., No. 40.

One more instance of this style remains in the chancel, the priest's doorway on the south side having a semi-circular head, though it appears, when viewed only from the exterior, to be of much more modern date. On each side of this doorway there has been a small lancet window of the Early English period, though that nearest the nave has been diminished and blocked up, until only a small square opening has been left. The roof of the chancel is ceiled, but the tie-beams and a portion of the struts of the old roof show themselves below the whitewash. The high-pitch roof of the nave is open to the rafters; two of the tie-beams with their struts, which are boldly carved and moulded, are clearly part of an old roof, as well as much of the remainder.

The style of carving, and the construction of the roof, inclines us to attribute it to the Decorated period of the fourteenth century. It has a strong resemblance to the church roofs at Hault Hucknall and North Winfield.

The tower at the west end was added in the fifteenth century, when the Perpendicular style was in vogue. It is supported by diagonally-placed buttresses, and the embattled summit is ornamented with four crocketed pinnacles. The windows of the bell-chamber are good plain specimens of the style. The tower is entered by a small pointed doorway under the west window, and the basement opens into the body of the church by a lofty archway springing from two well-carved corbels. We should have written "ought to open," for the archway is now bricked up, and further concealed by a gallery at the west end of the nave. The tower contains three bells, access to which is obtained by a turret staircase of unusually small dimensions.

The following are the inscriptions:—

I. "Rev'd. George Bossley, Rector, 1812. J. Goody, J. Dewis, Churchwardens. Smiths, Chesterfield."

II. "Geo. Wilkesonne, Will. Williamson, Wardens, 1616." This bell is cracked, and has been disused for some years.

III. "God save his church. 1591." This bell bears the founder's mark of Henry Oldfield.

The north wall of the nave has, we suppose, at some time in its history, shown symptoms of falling outwards, but such a catastrophe has been now rendered impossible by the erection of two clumsy, but massive buttresses. They project ten feet from the wall at the base, and are three feet in width. They graduate off in nine successive stages, and seem almost to invite a visit to the roof. On

mentioning this to our cicerone, he told us that all the lead from the roof was stolen one night about thirty years ago. It has since been roofed with slates. One of these buttresses has blocked up a doorway that formerly existed on the north side of the church.

Three tall two-light windows, of very debased Perpendicular, light the south side of the church, one bearing on its keystone the date 1714. A stone above them is thus inscribed:—"Mr. Basseldine, benefactor to this wall and church, 151." The porch, which is about as degenerate a piece of architecture as the liveliest imagination could picture, informs its admirers that "This porch was rebuilt by Mr. Basseldine, 1720." Good Mr. Basseldine had not the smallest intention of placing his light under a bushel, and we find several traces of him in the interior of the church. Against the north wall of the nave is a large table of the Commandments, supported by Moses and Aaron, and with various other embellishments around them. At the base is painted Mr. Basseldine's name in conspicuous letters, with the date 1724. The artist's name, "B. Bouttats," is also given. Again, in the chancel, against the north wall, is a large picture of the Ascension in a black frame. At the bottom we read, "Charles Basseldine, his gift, 1725." This picture is certainly a marvellous composition, and is intended, we fancy, for a copy of one of the well-known paintings on this subject. We suppose its almost ludicrous irreverence did not strike its admirers of the last century. The keys of St. Peter, which he has dropped in his astonishment, are prominent in the foreground. But Mr. Basseldine's last and best work, not chronicled till after his death, is commemorated on a small plain slab on the opposite side of the chancel, "Here under lyeth ye body of Mr. Charles Basseldine, benefactor to this church £50, a founder of a school, and gave to it £6 per annum for ever, to teach twelve of the poorest children of the parish of Clown. Who died March 23rd, 1736, aged 84."

The church contains no pre-reformation memorials, but a large gritstone slab in the centre of the chancel is to the memory of a rector of the parish already mentioned—William Inskip—who must have been installed here some years before the first establishment of the Reformation by Henry VIII. He held this rectory during the troublous ecclesiastical times of Henry VIII., Edward VI., Mary, and Elizabeth. It would be interesting to know how these changes affected this little out-of-the-way Derbyshire village. We are afraid Mr. Inskip must have somewhat shared in the opinions of the vicar of Bray. His tomb is thus inscribed:—"In memory of

William Inskip, parson of Clown 54 years, was buried the 30th day of November, 1582." Under the communion table is another slab bearing a lengthy Latin inscription to the memory of a daughter of George Halley, M.A., a former rector of this parish, who died 19th August, 1680. The small east window of the chancel appears to have been re-constructed at about the same time as the windows on the south of the nave. In the centre light there is a small female figure in old stained glass of a deep blue, but lacking the head.* For those interested in more modern ecclesiastical furniture may be noted a semi-circular bracket table, fixed in the south-east angle of the chancel, which is apparently of Jacobin date, and has perhaps served as a credence table.

The space above the chancel arch at the east end of the nave is panelled with oak, and upon this rests a large emblazonry of the Royal arms. But the wood itself has been painted with heraldic emblems, now much worn—the rose, thistle, harp, &c. This is, of course, of post-reformation date, though still of an earlier period than is now usually found. On the subject of setting up the Royal Arms in churches, Dr. Pegge, the Derbyshire antiquary, says:—"The king's arms are placed with great propriety in churches, the kings of England being acknowledged to be the supreme head, in the temporal sense, of the National Protestant Church; and yet I do not know of any express injunction for thus putting them up. However, they were very generally introduced at the Reformation."† Against the beams of the western gallery are now fixed several carved wooden bosses that have been recently removed from the panelling at the east end of the nave; but that can hardly have been their original position, and we should conjecture that they have at one time formed part of the rood-loft screen. Two of them have shields in the centre, on one of which are displayed two keys in saltire, surmounted by a crown, which were once the arms of the Bishopric of York; and on the other the arms of the see of Lichfield—Per pale, *arg.* and *gu.*, a cross potent quadrate, between four crosses patée, all counter-charged.

On the south side of the churchyard are two memorials worthy of note. One of these is a low headstone cross, near the tower,

* When the Rev. J. Hunter visited this church in 1801, he noticed this figure, which was then headless, and adds that on another pane of glass was the word "fecit." Add. MSS. 24, 466.

† *Anonymiana*, p. 293. The earliest instance on record of the setting up of the Royal Arms in the place hitherto occupied by the rood, occurred in February, 1547, at St. Martin's, Ironmonger Lane, London. See *Notes and Queries*, 4th S. vol. xii., pp. 354, 437, and 5th S. vol. i. p. 98.

roughly carved, and destitute of inscription. It closely resembles one of the old headstones found at Bakewell, and may at any rate be ascribed to a pre-reformation date. It was suggested to us that it may formerly have served as a gable cross, but it is not nearly sufficiently well cut to have occupied so prominent a position. The other memorial is a flat, or rather slightly coped gravestone. It is mutilated at each end, but now measures five feet nine inches by twenty-three inches at the top, and twenty-one at the bottom. Its surface is incised with three bands of diamond-shaped figures, and on it is rudely carved or scratched the year 1650 and certain initials. But the stone is far older than this. Indeed, on comparing it with the work on other slabs, whose approximate date has been ascertained, we are inclined to place it as early as the twelfth century.

Dronfield.



Holmesfield.

Dore.



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Dronfield: Chancel. S.

Dronfield.



THE parish church of Dronfield is dedicated to St. John the Baptist. There are no less than three hundred and fifty-nine pre-reformation churches thus dedicated throughout England, for St. John the Baptist comes fifth on the list of favourite patron saints, "All Saints" being excepted.

The first mention that we find of this church is in the reign of the first Edward, when the advowson was given to the neighbouring Abbey of Beauchief by Sir Henry de Brailsford.* Sir Henry de Brailsford died seized of the manor and church of Brailsford, of the manor of Wingerworth, of the manor of Unston in the parish of Dronfield, and of the church of Dronfield.† We can only conjecture that the appearance of the church of Dronfield, in this inquisition as part of the property of Henry de Brailsford merely implies that it had been his property, or rather perhaps, that it was only bequeathed to the Abbey on his decease. Though the advowson thus early became the property of Beauchief, the titles were not appropriated to that monastery until 1399, and the Vicarage of Dronfield was endowed four years later.‡

The Taxation Roll of 1291 estimates the annual value of Dronfield church at £40; thus making it by far the most valuable piece of preferment in the deanery of Scarsdale, and only surpassed by a single other benefice in the whole of the country.

At the time of the taking of the Domesday Survey (1086), Unston was the most important of the royal manors in this district, and "a church and a priest" are mentioned in the account of that manor. There is no record of a church at Dronfield in those days, and, as we find that almost the whole of the present

* The Chartulary of Beauchief Abbey.

† Inq. post. Mort. 25 Edw. I.

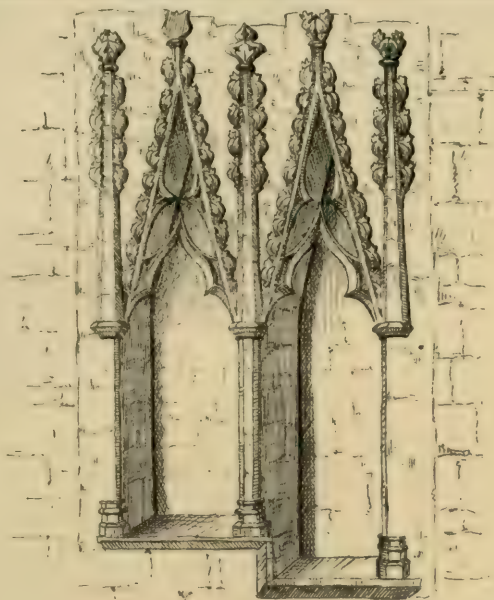
‡ Pegge's *History of Beauchief Abbey*.

church is of the Decorated period, and fail to perceive any traces of an earlier building, it may be fairly conjectured that the structure was originally erected by Sir Henry de Brailsford, when the older church at Unston had fallen into decay.*

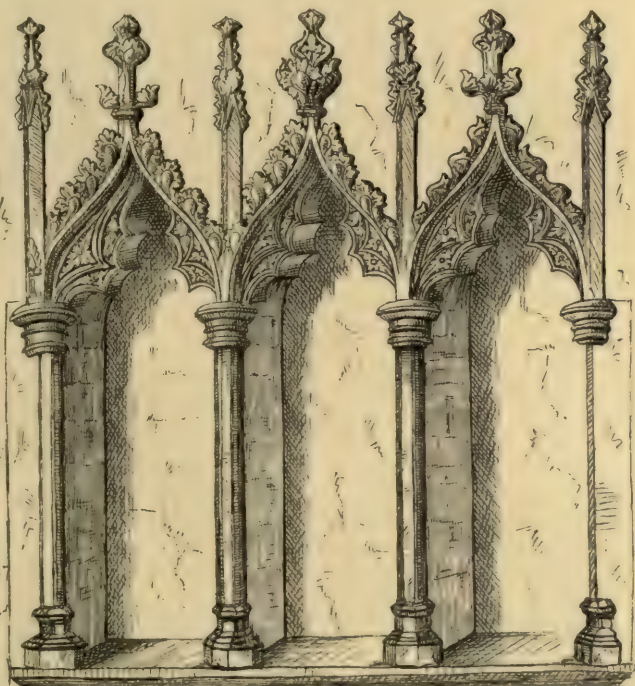
The church consists of a nave, side aisles, and chancel, together with a tower at the west end surmounted by a spire. There is also a two storied vestry on the north of the chancel. The aisles are separated from the nave on each side by four arches supported by plain circular pillars. The windows of both the side aisles are of the early Decorated period and display various designs. Those on the north of the north aisle are of singular width, considering that they only consist of two lights. The whole of these windows are unfortunately much hidden from view, in the interior, by the side galleries. Above these windows is a long line of trefoil openings which are glazed. These were added at the time of the alterations in 1855, when £1000 was spent in repairing and repewing the church, in order to give more light to the galleries.

The chancel, though of the Decorated period, is later in the style and has been subsequently added, though at no long interval, to the body of the church. This is proved by finding the chancel several feet wider on each side than the archway from the nave. This is a very unusual arrangement. To obviate the obstruction of view which would be thus caused, a low pointed opening about three feet wide has been made on each side of the archway, thus serving the purpose of squints. In the south wall of the chancel are three sedilia of equal elevation, they are ornamented with crocketed finials and are most beautifully executed, though the sharpness of their outline is much marred by successive layers of whitewash. About three yards beyond these is a single piscina. To the north of the east window a bracket for an image may be noticed. Against the walls are two long benches or pews of old dark oak, the poppy-head ends being carved in the fleur-de-lis pattern. The oak of the pulpit is also well carved, but is of post-reformation design. The side windows are fine specimens of Decorated tracery, and may be compared with those of the chancel of Sandiacre Church, but the large east window of seven lights with its horizontal transoms is of the most debased style of the Perpendicular. The east window of Eckington Church is of almost

* We do not intend to imply with any degree of certainty that there was no church on this site till the time of Sir Henry de Brailsford, as the mention of a "Presbyter de Dronfield" at an earlier period shakes such a theory, but it does seem probable that there was no church here of any size at a prior date.



WHITWELL



ORONVIEW

exactly the same design. The west window under the tower affords, on the other hand, a good instance of Perpendicular tracing. To the same period belong the square-headed clerestory windows of the nave, the embattlements of the tower, and the vestry.

This vestry and sacristy is worthy of note as being one of the few instances in which an upper chamber is to be found. The most correct term to be applied to vestries is the old name *Diaconicum*, so called, because it was peculiarly committed to the Deacon of the place, and within it were kept the plate, vessels, vestments, and all other things belonging to the church which had been dedicated to holy uses. The upper chamber would probably be the dwelling place of the deacon or sacristan. This upper room is gained by a turret staircase, which formerly gave access also to the roof of the chancel. The turret is crowned with a conical shaped roof ornamented with crockets. The room contained at the time of our visit, two wooden chests. The oldest was very solid, and was fastened by no less than seven iron hasps, but it proved to be empty. On opening the second one we found it to contain the five large folio volumes of Poole's *Synopsis Criticorum*, of the date of 1674, and the celebrated *Apology* of Bishop Jewel. This work was ordered to be placed in every parish church for general reading, and to guard against theft it was to be chained to the desk or wall. This copy bears the date of 1569, and the chain is still attached to its cover.* At the bottom of the chest containing these volumes were the seven padlocks belonging to the other chest.

With respect to these chests in the vestry it may not be out of place to here quote the ninth rule, from the orders, drawn up by Sir Thomas Fanshawe in 1638, to regulate the free school founded at Dronfield by Henry Fanshawe in 1579.

“Item—I ordain that the covenant and writings, which do or shall concern the possessions of the said school, together with the common seal now by me appointed for the corporation of the governors of the said school, shall be from time to time kept in a chest, which shall remain in the vestry of the parish church of Dronfield aforesaid, under six locks and keys, one of which keys the Vicar of Dronfield for the time being shall keep, and each of

* More or less mutilated copies of this work are frequently met with in parish chests throughout the country, and there is one in fair condition, with the chain attached, in the parish church of Shirland. The Dronfield copy cannot now find many readers, as we were told that no one had even climbed the stairs for some ten years.

the churchwardens for the time being shall keep one, and one other key shall be kept by my kinsman Lyonell Fanshawe, Esq., until such time as I shall otherwise dispose of the same.”*

The effective band of moulding, running round the parapet of the chancel, is of similar design to that round the parapets of the towers of both Chesterfield and Crich.

The spire which is 182 feet high, is well proportioned, and springs gracefully from the tower. It is lighted with two sets of windows of the Decorated style. This spire was considerably damaged in a severe storm in December, 1818, as appears from a presentment made to Quarter Sessions on the 3rd of April, in the following year, in order to obtain a Brief for its repair. The presentment says—“On 16th of December last past, the church of Dronfield was struck by lightning, which struck down part of the spire, and very much damaged the remaining part of the spire, with much of the walls, windows, roofs, and ceilings of the church itself, together with the chancel, and that, the roofs were previously in bad repair, it becomes necessary to take down the shattered remains of the spire, which now must be rebuilt, the leaden roofs taken off and recast, damaged windows renewed, new ceilings made,” &c., &c.†

From a south-east view of the church, which appeared in the *Gentleman's Magazine* about this date, it appears that there were then three clerestory windows, square headed and destitute of tracery on the south side, which were probably matched by a like number above the north aisle.‡

The church notes of J. Reynolds, taken at Dronfield on 27th of September, 1770,§ are of considerable length and interest, and we shall extract from them all that bears upon pre-Reformation details, comparing them, as we proceed, with the notes of Bassano, taken about sixty years earlier. “The church here is built of stone, and the roof covered with lead. . . . The chancel is built higher than the church, and almost as large, and is the prettiest piece of Gothic architecture of its kind that I know of in the county. . . . In a small arch betwixt the church and the chancel, on the right hand the passage between them (being not far from the S.E. cor-

* Add. MSS. 6670, fol. 354.

† The original of this Brief is at the British Museum. The estimate therein given for the repairs of Dronfield church amounts to £256 5s.

‡ *Gentleman's Magazine*, April, 1819, p. 305.

§ Add. MSS. 6701, ff. 29 to 42.

ner of the church), within a seat or pew is, seemingly, a very ancient tomb of alabaster, raised pretty high above the floor, having the effigy (or figure) of a man in armour, lying on the top thereof, with a dagger by his side (but no helmet on his head) resting his feet against a dog couchant. His hands conjoined over his breast and elevated in a praying posture, and two angels carved upon the south side and one upon the west end (all the rest of the said tomb adjoining the walls or arch) with escutcheons before them, but no charges at all embossed on any of them, neither is there any inscription (nor the vestiges of any) to be found anywhere about this tomb. But as the said tomb has evidently been cut less to fit the said small arch it now stands in, very likely the inscription was wrote round the margin of the lid of the stone and is now on that account cut off." Bassano tells us that this is the tomb of Sir Richard Barley, Knt. There was no inscription in his days, but he adds, "Mr. Richard Hall did verefie to me that he had read a portion of ye inscription on it, viz., 'Sir Richard Barley, Knt., of Dronfield Woodhouse, and was now repaired by James Barley, of Barley, Esq., in ye yeare 1593.'"

Reynolds continues:—"Near the middle of the chancel floor is a stone with 8 plates upon it. That plate next the S.W. corner having on a wreath a gryphon's head erased upon it, Fanshawe's crest. That on the N.W. corner, on a wreath on an armed leg, embowed at the knee and spurred, being the crest of Eyre. That plate betwixt the above 2 plates, contains 2 coats impaled—1st a chevron between 3 fleur-de-lys, Fanshawe; 2nd, on a chevron 3 quatrefoils, Eyre. The 2 next plates contain—one the portrait of a man, and the other (which is the more northerly one) that of a woman; upon the man's portrait is written, in antique characters, 'Obiit xxij. Februarie, 1578.' Upon the woman's, 'Obiit xv. Junii, 1573.' And underneath it is read this inscription in eodem character—

"Hic jacent Johanes Fanshawe, de Fanshawe-gate, et Margareta uxor ejus, filia . . . Eyer, qui obierunt circa ætates suas septuaginta et quatuor annorum, et habuerunt filias et filios viz, Elizabetham et Thomam gemellos. Elizabetha obiit circa ætatem suam quatuor annorum, Thomas est Rememerator Elizabethæ Regine de scacario suo, Margaretam uxorem Rici Castle, rex Henricus qui obiit natus circa aunos quinque, Robertum viventem apud Fanshawe Gate, et Godfridum unum clicor' (clericorum) predicto scacario; sculpta vicesimo die Junii anno domini millesimo quingentesimo

octogessimus.' That plate next the S.E. corner contains the portraits of 3 grown persons and a child; upon the child is written, in eodem caractere, 'Obiit xii. Maij. 1545.' That next the N.E. corner contains the portrait of a woman and child standing before her; upon the child is written, 'Obiit xij. Febrii 1537.'

"On a large blue stone near the middle of the chancel, are the portraits of 2 men (drawn upon brass plates) in long vestments *ad tales demissa*, and underneath their feet the following inscription, both written upon the same plate, but stopping in the middle thereof, the more southern inscription being—'Hic jacet Thomas Gombrey de Wormehul quondam rector eccle' de Drounfeld q' obiit xi die Mensis Octob. anno dni MCCCLXXXX nono, et sub ipso jacet dominus Rogerus Braylisforde dudum Rector dicte ecclesiæ de Drounefeld.' The inscription more northerly is thus—'Hic jacet dns Ricus Gombrey quondam Rector eccle' de Badenhull et p'ben-dam de Somerchal in capella regis de Penkeriche, et frat' dei Thome qui obiit Anno dni Millimo CCC Quorum animarum ppicietur deus. amen'" (The word rendered by Mr. Reynolds *Badenhull*, ought to read *Tatenhull*.) "Between the two portraits before mentioned there has been a hunter's horn, stringed, inlaid in the stone, but the brass is now torn away

"In the church windows are no arms, but in the chancel are the several coats following—

"In the westernmost window on the south side, now only two coats, but on 10th June, 1756, there were three, namely

"1. Grey de Codnore.

"2. Lord Deyncourt.*

"3. De Alfreton, afterwards Chaworth.

"In the middlemost south window are no arms, but a painting something like a fidler.

"In the large east window, and first on the higher or upper part of the same, five coats, to wit—

"1. *Or*, a two-necked eagle displayed, *sable*. German Empire.

"2. Paley of 6 pieces, *or* and *gules*. Raymond Berengarius, Earl of Provence.

"3. *Gules*, an orle, *or*, over all an escarbuncle of 8 staves, noué et fleuretté of the second.

"4. *Azure*, semi de fleurs-de-lys, *or* France, antient.

* The Deincourts held the manor of Holmersfield from the time of the Domesday Survey up to the reign of Henry VI, as well as certain lands in the manor proper of Dronfield.

" 5. *Gules*, 3 lions passant gardant in pale, or England.

" In the lower part, formerly four coats, now only three, namely,

" 1. Chequè, or and *azure*. Warren, Earl of Surrey.

" 2. *Gules*, 3 lions passant gardant in pale, or in chief label of 3 points of France. Henry of Lancaster, son to Henry Earl of Lancaster, whose father was Edmund, surnamed Crouchback, son to K. Henry 3d.

" 3. Is demolished.

" 4. Or 3 chevronels, *gules*, de Clare."

Bassano's report of these windows does not differ much from that of Reynolds. He contents himself with describing the coat, following that attributed by Reynolds to Raymond Berengarius, as—"*Gules*, a Catherine wheel, or"* and gives two additional coats in the lower part of the east window—"Az., a bend *arg.*, cottized or, between 6 Lyoncells or," and, "Or, a lyon rampant, *azure*."† He further makes mention of a coat in one of the north windows, "Or. upon 2 barrs *gules*, 3 water bougets *arg.*" (Willoughby), and in the middle part of the east window, "Christ on the cross, three apostles on one side, three on another."

There was also a fair amount of glass left in the nave in his days, which, having escaped the misdirected zeal of the Puritans, fell a victim to the more destructive effects of slothful indifference. In the east window of the south aisle were—

" 1. Or a Lyon Rampant, *gules*.‡

" 2. *Gules* 3 Lyons gardant or, a label of 5 poynts Lozenge and de lis. (Henry of Lancaster).

" 3. Arms of England.

" 4. A Lyon Rampant double queve *arg.*§

" 5. Az., a bend duple cottized *arg.*, between 6 Lyoncelle or.

" Above in middle partition is ye image of Christ on the cross. In partitions of each side are—James, John, Mary, and Mary Mag-

* This coat is probably intended for Navarre. Cotton MSS. Tiberius, D. 10.

† The former of these coats is that of Humphrey de Bohun, Earl of Hereford, Essex, and Northampton; it appears on the tomb, in Westminster Abbey, of Eleanor Bohun, Duchess of Gloucester, who died in 1399. The latter coat was borne by several families, but here it is doubtless for Percy. John de Orreby was lord of the manor and patron of the church of Dronfield in the year 1355. He married Joan de Percy. Add. MSS. 6670, f. 354, Inq. post Mort. 5. Ric. II, No. 47. He had probably purchased the presentation from Beauchief Abbey. Ralph Percy held the manor of Dronfield in the reign of Henry IV. Inq. post Mort. 1 Henry IV, No. 6.

‡ This coat might belong to a large number of families. Perhaps it here signifies Charleton, a quarferring of the Talbots. Talbot, Earl of Shrewsbury, once held the manor of Totley in this parish. Or it may be for Walter Blount, who possessed such large estates all round Dronfield in the reign of Edward IV.

§ Az., a lion rampant double-tailed *arg.* was borne by Cromwell (Harl. MSS. 6137), and the manor of Dronfield was held by the Cromwells in the fifteenth century.

dalene." In a south window of this aisle was—" *Erm.*, on a chief *gules* a label of 5 poynts," being the arms of Bullock, who possessed considerable property at Norton in the sixteenth century, and also at Unston in this parish.

Bassano also noted an arch or canopy in the south wall, where formerly, according to tradition, stood an image of the Virgin Mary, and he mentions a well, close to the churchyard in St. John's lane, called St. John's Well, from which "they usually fetch water now for baptizing infants." In the vestry was "ye organ case of former organ."

It might be urged with respect to the lamentable disappearance of the painted glass from this church, that it was probably destroyed by the lightning in 1818, but this excuse cannot be pleaded for the churchwardens of those days, for when Lysons visited this church on the 7th of September, 1808, the only coloured glass it possessed were four coats of arms in the east window of the chancel—Deincourt, Grey, Germany, and another.*

The figure "something like a fidler," mentioned by Mr. Reynolds as being in a south window of the chancel, obtains special mention in the *Gentleman's Magazine* for 1757,† where an engraving of it is given, and an argument based upon it as to the age of violins and their use in this country. The writer observes—"this uncouth thing at Dronfield can be called no more than the rudiment of a violin. There is no neck, but it rests partly upon the performer's breast and partly upon his knee, and moreover was steadied, as I conceive, by a hand through a strap at the back. As there is no finger board it could not be stopped, and with four strings could only produce four notes, which yet, I suppose, were sufficient at that time of day for expressing a chant or a psalm tune." The writer further considers that this figure, though not in its original place, had always belonged to the chancel and was of the same age with it. From the engraving given of this figure it must have very closely coincided, both in size and style, with the quaint figure of a musician with a hurdy-gurdy in the south aisle at Staveley.

There now remains in the east window of the chancel a confused medley of fragments of coloured glass, apparently brought there from all parts of the church, and inserted in a haphazard fashion. A few fragments of some of the escutcheons mentioned above can be identified, and the lower portion of the unclothed legs of a

* Lysons' Church Notes. Add. MSS. 9463.

† *Gentleman's Magazine*, vol. xxvii., p. 560.

man—perhaps a portion of the figure of the patron Saint, St. John the Baptist.

We will now make a note or two explanatory of the ancient monuments described in detail by Reynolds, and of their present condition. The tomb of Sir Richard Barley still occupies the awkward position in which Reynolds noted it. The date of the monument, judging from the details and workmanship, is of the first half of the fifteenth century. Sir Richard Barley was the son of Sir George Barley, by the daughter of Clement Curzon, of Croxton; he married a daughter of Sir J. Sacheverell, of Hopton.* James Barley, who repaired the tomb in 1593, was a direct descendant, six generations intervening. He married Joan, daughter of Nicholas Strelley, of Beauchief, and was living when the Visitation of 1611 was made.† His only children were Francisca and Rosamond, then aged respectively nineteen and sixteen. They subsequently married Linney and Bullock. He sold the family estates at Barlow in 1598, to George, Earl of Shrewsbury.

The Fanshawe brasses are in much the same condition now as when described by Reynolds. It is supposed that the Fanshawes, of Fanshawe Gate, had been settled there for several generations, but the Herald's Visitations take us no further back than to the father of John Fanshawe, commemorated by the brass, and even his Christian name is not supplied.‡ Nor does the pedigree supply the blank on the brass as to the father-in-law of John Fanshawe, but we have ascertained, after considerable trouble, that Margaret was the daughter of Rowland Eyre, of Hassop. Henry Fanshawe, of London, younger brother to John, of Fanshawe Gate, held the office of Remembrancer of the Exchequer, and when he died in 1568, was succeeded in that office by his nephew Thomas, as is stated on the inscription quoted above. Thomas Fanshawe died at his house in Warwick Lane, London, on 19th February, 1600, and was buried in the south aisle of the parish church of Ware, Hertford. Robert, the second son, who remained at Fanshawe Gate, married, firstly, Diana Eyre, of Bradway, and secondly, the daughter of Edward Barber, of Rowsley. Godfrey, who was one of the Clerks of the Exchequer when the monument was engraved, "bought, and lived at, the Hospitall of Illford."§ The parish registers abound with entries relative to the Fanshawes, from 1561 to 1734. From that source we find that Richard Castle was

* Pegge's Collections, vol. vi. p. 296.

† Harl. MSS. 1093; and 6592, f. 28.

‡ The Visitation of London (c. 24), 1623-4; Harl. MSS. 6592, f. 65.

§ These particulars are taken from *Notes Genealogical and Historical of the Fanshawe Family*. Privately printed, 1858-9.

married to Margaret Fanshawe, on 24 July, 1564, and that Edward, son of John Fanshawe, but not mentioned on the brass, was baptized 19th April, 1575, and died in the same year.

On the brass to the Gomfreys, the two priests are represented in copes, and not in eucharistic vestments, as was more usual. The borders of the copes are ornamented with quatrefoils. This brass is said to be the only instance extant of two brothers commemorated on the same plate. Roger de Braylesford was Rector of Dronfield from 1280 to 1312, and died on the 20th of April, 1336. He was succeeded by Roger Brancequill, of Bakewell, who resigned in 1365, and was followed by Thomas Gomfrey, who was admitted to the Rectory in 1365.* The probable reason for the presence of a bugle horn on this monument, which seems somewhat incongruous on the tomb of ecclesiastics, is, that it signified that lands were held by the deceased by cornage tenure, or *horne-geld*, the service of which tenure was to blow a horn on the approach of the enemy. This old service of horn-blowing was not uncommon in the northern counties, and was afterwards commuted and paid in money under the title of *Cornagium*.† That the family of Gomfreys were landholders in the neighbourhood is proved from the fact that one Gomfrey held a messuage of fifteen acres at Wormhill, in 1304.‡ An inquisition that was taken during the rectorship of Thomas Gomfrey, relates to the endowment of a chantry within this church. Thomas Gomfrey, Ralph Barker, William Cook, and Thomas Rycher give to the altar of St. Mary, in the Church of St. John the Baptist, of Dronfield, seven messuages, two hundred and forty acres of land, and rents to the amount of 42s. 2d., within the manors of "Dronfield, Stubble, Wodhous, and Colley."§

John Ascherby succeeded Thomas Gomfrey, and was the last Rector of Dronfield; for in the same year of his appointment, 1399, he resigned the rectory to the Canons of Beauchief, to which Abbey the tithes were for the future appropriated. The Vicarage of Dronfield was specially endowed by the Abbey in the year 1403. In the History of Beauchief Abbey, we are told that Thomas Gomfrey was presented to the Rectory of Dronfield by "John, son of Adam Forester, of Wormhill, true patron for this turn;"|| and the lord of the manor of

* See the list of Rectors and Vicars of Dronfield in the *Reliquary*, July, 1874, from the pen of Mrs. Smith, the wife of the Vicar of the Parish, to whom also we are indebted for several particulars contained in these pages.

† Haines' *Manual of Monumental Brasses*, vol. i. p. 130; Cowel's *Interpreter*.

‡ Pegge's *Collections*, vol. v. p. 217.

§ Inq. post Mort. 16 Ric. II., No. 113.

|| Pegge's *Beauchief Abbey*, p. 93.

Dronfield is elsewhere mentioned as patron in 1355; but yet Sir Henry de Brailsford gave the church to Beauchief Abbey in the reign of Edward I. The solution of this apparent contradiction is to be found in the practice that even then prevailed of selling the next presentation, a species of merchandise not unfrequently traded in by the monasteries.

There are many other memorials in this church to the Fanshawes, Eyres, Burtons, Morewoods, Rotherhams, Wrights, &c., but they are all of post-reformation date, and not of sufficient interest to be dealt with in these pages.

At the end of the south aisle there is a small plain piscina, and it is probable that here stood the altar of the chantry of St. Mary, which was founded during the rectorship of Thomas Gomfrey. This chantry was founded in the year 1392, and was most amply endowed by Ralph Barker and others.* The Barkers were a wealthy family, and originally of Dore; the family became extinct in 1789 on the death of Sir Robert Barker. A second chantry, or, more strictly speaking, a donative, or independent endowment, was founded by William Aston, of London, in 1457. They are described as follows in the Chantry Roll:—

“DRONFIELD.—The fraternitie or Guyld of or Ladye and S. John Baptiste founded by well dysposed persons in gyvyng lands to the same—for as much as the patronage of the towne was improprie to the late abbeye of Beauchyff and j vicar appoynted by the sayde abbotte; and the parishe beinge greate in compasse brought xx myles and having M howselynge people and manye hamletts distaunte ij iiij or iiij myles—that ij or iiij honest prists within the parishe church shude celebrate and mynynstre all sacraments and sacramentalls and other dyvyne service and to helpe otherwyse in tyme of necessite, for the creacyon of the Guyldes is a lycence of the Kyng dated xxix Julye A reign Hen. VII. xxvij—xli. xis. viij*d.* clere xlii. xvij*s.* v*d.* besyds lxij*s.* viij*d.* in rente resolute, j v*s.* viij*d.* for a baylyffes fee, j for the kepyng of an obitte and gyvyng of almess to pore people. Sir Rob. Hawks and Sir Christ. Haslam prysts. There ys a mancyon house prised att vs. by yere. Stock iiij*li.* ii*s.* viij*d.*

“*The Donatye of Dronfeld* founded by Will. Aston citisen of London by will dated xxxv Henry VI for j pryste to mayntayne God's Service, and everye Wednesdaye and Frydaye to say Dyvyge &

* Lysons states this on the authority of *Hieron's Collections*, and it is confirmed by the Inquisition which we have already quoted. The Commissioners who drew up the Chantry Roll do not refer to the original foundation of the chantry of St. Mary, but merely to its development into a Guild at a later period.

to praye etc. clere iiij*li*. xiijs. iiij*d*. recyvyd of the Churche Vardens of St Martyns in Ludgate London. Will. Yngham pryste."

A statement similar to this, and only slightly varying in phraseology, is to be found in another copy of the Certificates relative to chantry property, taken by a Commission in the 37 Henry VIII. It would be mere repetition to reproduce this second account, but in the few additional particulars there given, it is mentioned that William Bowre was "Alderman of the Guyld" in the reign of Henry VII., and that "there is neyther chalys nor other ornamentes" belonging to the Donative. It is also specially observed, both of the Chantry and the Donative, that neither of them are in separate buildings, but are administered within the Parish Church of Dronfield.

It is said that the chantry-house for the two priests of the Guild of St. Mary, stood on the site now occupied by the Green Dragon Inn.

According to Dr. Pegge, the endowment of the altar of St. Mary, in 1392, was not the original one; but, with our present information, we are inclined to think he is in error, especially as the *Guild* was not founded until the 27 Henry VII. Unfortunately Dr. Pegge does not give his authority, but the following is his statement:—"Dronfield. Guild of St. Mary. Founder unknown. Established 1349 for the support of two chaplains and a light at the altar of the Virgin Mary."*

John Blackwall was chantry priest of Dronfield in 1506, according to an indenture dated at the Chapter House, Beauchief Abbey, on the Feast of the Purification;† and Robert Hancock priest of St. Mary's Guild, on the 5th September, 37 Henry VIII.‡

The entries relative to Dronfield in the *Valor Ecclesiasticus* (temp. 27 Henry VIII.) are sufficiently interesting to merit reproduction in an unabbreviated form.

DRONFELD VICARIA.

Abbas de Bello Capite Patronus ibidem.

Dominus Willielmus Cocks Vicarius ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In primis in Mansione cum gardino tofto et glebis - - -		iiij	iiij
Item in annuali pensione de abbate de Bello Capite - - -	x		
Item in decimis minutis communibus annis - - -		vj	iiij
Summa	x	ix	viiij
Unde resoluta archidiacono Derby pro scenagio et procuragio -		vij	vij
De claro	x	ij	j
Decima inde		xx	ij

* Pegge's Collections, vol. iv.

† Add. MSS. 6667, f. 673.

‡ Hunter's Collections, Add. MSS. 24,460, f. 332.

DRONFELD CANTARIA IBIDEM BEATE MARIE.

Ex dono Aldermanni et confratrum sed quis ejusdam sit fundator penitus ignorat ut dicit.

	£	s.	d.
Dominus Johannes Mylner cantarista ibidem habet in primis in mansione per annum		v	
Item de Aldremanno et confratribus de Dronfeld in annuali redditu	vj	xij	iiij
Summa	vj	xviiij	iiij
Decima inde		xij	x

DRONFELD CANTARIA.

	£	s.	d.
Dominus Robertus Cartlege cantarista ibidem habet annuatim de rectore et gardianis Sancti Martini Londonensis infra Ludgate in redditu	iiij	xij	iiij
Decima inde		ix	iiij

There is also a further entry in the *Valor Ecclesiasticus* relative to the appropriated rectory of Dronfield, under the inventory of the possessions of the monastery of Beauchief. From this it appears that the church at Dronfield, with the tithes of corn, hay, lambs, and wool, the oblations, mortuaries, and Easter dues, brought to the Abbey a sum of £40 14s. 6d.; the deductions from this sum were £10 for the Vicar of Dronfield (then William Cocks), 12s. 4d. for the Archdeacon of Derby, and 6s. 8d. for the Bishop of Coventry and Lichfield.

The Parliamentary Survey of livings, undertaken in 1650, reports of Dronfield vicarage that it was then worth £24 per annum, but received an augmentation of £50 out of the impropriate tithes of Bolsover. The incumbent was "Mr. Richard Coughland, an able honest minister."* On his death the Rev. Richard Mandersley was appointed, and he was amongst the ministers ejected on St. Bartholomew's Day, 1662. The vicarage of Dronfield then remained vacant for many months, and eventually, towards the close of 1663, a petition was sent to Dr. Hackett, the Bishop of Lichfield and Coventry, from the inhabitants, asking for the appointment of a regular minister according to the order and discipline of the Church of England. In this petition it was asserted, that the parishioners of Dronfield had not had "a preaching minister by the space of fourteen months last past, nor have had the sacrament of the Lord's Supper administered unto them, accordinge to the rites and

* *Parliamentary Survey of Livings*, vol. vi, p. 426. The name of this minister was "Coyhlane," according to the list of rectors and Vicars of Dronfield in the *Reliquary*, and it there also said that he died in 1649. But the Commissioners who reported on Dronfield, sat at Chesterfield on 14th June, 1650, so there is an error on either one side or the other.

usuale ceremonies of the Church of England or the ecclesiastical law in that behalf appointed, by the space of ten years last past.*

The tower contains a peal of six bells, which bear the following inscriptions:—

I. “I. Bright, Gent., Vigilare et Orate, 1730, and recast by subscription 1851. John Taylor and Sons of Loughborough facerunt.”

II. “I. Bright. Gen., Non mihi sed Deo gloria. MDCCXXX.”

III. “Jesus be our speed.” This inscription is in Lombardic capital letters. The founder’s mark, between the initials H.D., is that usually attributed to Richard Mellour of Nottingham, who flourished about the commencement of the sixteenth century.

IV. “Ihc. gloria in excelsis Deo.” This inscription is also in Lombardic type. The founder’s mark consists of the initials R.H., with a fylfot cross. The bells with this mark, which are dated, are of the commencement of the seventeenth century. This is the mark that we have previously attributed to Ralph Heathcote.

V. “Hæc Campana beata Trinitate sacra fiat.” The inscription is in black letter but with Lombardic initials, and the founder’s mark the same as number three.

VI. “Nos sumus constructi ad laudem Domini 1615. The inscription is in Roman capitals, and the mark that of Henry Oldfield.

* Pegge’s Collections, vol. v, p. 129.

The Chapelry of Holmesfield.

HOLMESFIELD, now an independent vicarage, was an ancient parochial chapelry of Dronfield, but we are not able to give any information as to its first institution. Nor can the study of its architecture help us in arriving at its approximate age, as the old building was pulled down, and a new one erected on its site in 1826.

The manor of Holmesfield was in the hands of the Deincourts when the Domesday Survey was taken, and continued in their possession till the reign of Henry VI., when it passed by marriage in moieties to Cromwell and Lovell.* Subsequently the whole seems to have come to the Lovells, but on the attainder of Francis Lord Lovell, who was present at the battle of Stoke, June 16th, 1486, the manor was granted by the crown to Sir John Savage. Sir John Savage sold the chapel of Holmesfield to the copyholders on the manor. Dr. Pegge contends that it was a mistake to speak of this chapel as a chapel of ease to Dronfield, as it was possessed of an independent endowment of its own, to the amount of forty acres of glebe land.

There has been some doubt as to the dedication of the old chapel, but that it was named after St. Swithin is established by the following extract from the will of Edmund Outram, of the year 1505.

“In the name of God, Amen. In the year of oure Lord Jesus Crist MCCCCC and V, and vi of October, I Edmond Outrim in hole mind make my testement in this manner. First I bequeith my sowl to Allmyghty God to oure Lady Sent Mary and all the Saintes in Heaven And my body to be beryed in the Church yard of Sen John Babbis of Dronfyeld. Item I bequeth my best

* Domesday Survey, Inq. post Mort. 38 Edw. III., No. 11; 5 Ric. II., No. 20; 7 Hen. IV., No. 30; 1 Hen. VI., No. 24; and 83 Hen. VI., No. 34.

——— to be my princepall. Item I gyve and apoyent a Croft called ye Stubbing to keep and uphould the services of ouer Lady of Pytty in Dranfeyld Church afore said for Ever. Item I gyve ii Dolles of Land in the Touen fyeld unto the Chappel of Sawnt Swythne of Holmesfyeld for Ever to pray for my souel and my wyfe and my children for my father and my moder souelles and my brother William souell. The pryces of the said Chappell to rehearse ouer names every Sunday in the Dominicall Bedes.”*

The plague, which was so destructive at Belper and elsewhere in the county in the year 1609, reached Holmesfield, and the curate, Mr. W. Townsed, who died of this fatal sickness, was buried, according to the Dronfield registers, in the chapelyard on the 24th March.

The following document, not hitherto published, between the celebrated John Frecheville† and the principal inhabitants of Holmesfield and district will be read with interest. “October 8th, 1649. John Frecheville Esquire and Robert Brome Gent., servant to ye said John Frecheville, did bargain and sell to Michael Burton of Holmesfield Esq., Thomas Wright of Unthank Esq., Anthony Croft of Holmes Gent., Robert Mower of Woodseats Gent., James Wolstenholm of Cartledge Gent., Richard Outrem of Wallsteeds Yeoman, Thomas Haslam of Horsley Gate yeoman, Robert Sikes of Knowles and George Mower of Holmesfield yeoman, and their heirs, for £141 13s. 4d. paid by the inhabitants of ye chapelry of Holmesfield, and in consideration of £308 6s. 8d. abated to John Frecheville Esquire by the Parliament, out of ye fine which he was taxed and assessed for his delinquencies (and which the Parliament gave to ye said inhabitants for and towards the purchasing of £80 per annum for ye Benefit of a minister to serve at Holmesfield), the tythes of ye moiety of Staveley Rectory, late ye inherit-

* The document from which we have copied the above has been kindly lent to us by Mrs. Smith (the wife of the present vicar). It is written on a small piece of paper, in a hand that might be contemporary with the date of the will, and may be either a rough draft of the commencement of the original will, or a copy of that portion relative to church endowments. The blank left in the manuscript before the words “to be my princepall” makes the first supposition the more probable. The ‘principal’ of old wills was equivalent to heirloom, and consisted of the best beast, piece of furniture, etc., which was left to the eldest child, and not liable to partition. We have failed to decipher the word or words preceding “Dominicall.” *Bede* is Ang. Saxon for a prayer, and we suppose that “Dominical Bedes” is an equivalent for *Pater Nosters*.

† John Frecheville was most active on the side of the Royalists. The Wolley MSS. (quoted in Nichol's *Collectanea*, 4, 213) say—“the sequestration laid on this worthy person was great; but, as I have been informed, was something mitigated by friendship, by some of the opposite party.” At the restoration he was created a peer, by the style of Lord Frecheville of Staveley, Musard, and Fitz-ralph.

ance of Sir Peter Frecheville, father of ye said John Frecheville.”* It is probable that Robert Brome was made a party to this as a trustee of the will of Sir Peter Frecheville.

Holmesfield, in the Parliamentary Survey of 1650, is described as a “chappell of ease and a member of Dronfield, upon the minister whereof there is lately settled £33 10s. There is noe minister for the present, and wee think fitt that all Barlowe, which now belongs either to Dronfield or Staveley should be united to Holmesfield, and both their chapells to be continued, and an able minister to officiate for them both *alternis visibus*, untill a church can be built in some convenient place.” But the new church was not built until nearly two centuries after this recommendation. The Brief of 1819, from which we have already quoted under Dronfield, deals also with the two chapelries of Dronfield. Of Holmesfield it says, “the chapel is a very antient building and so ruinous it must be wholly taken down and rebuilt.” The estimated cost of the new building, according to the same document, was £1451 12s.

* Pegge's Collections, vol. 5, p. 118.

The Chapelry of Dore.



THE early history of the parochial chapel of Dore is equally uncertain with that of Holmesfield; and in this case, also, remains of the old building are wanting by which we might be guided to a conclusion. The chapel was rebuilt in 1828, and an endowed school is now erected on the site of the ancient structure.

The Parliamentary Commission of 1650 recommended the uniting of Dore, Totley, and Beauchief into a single parish, with a minister to serve alternately at Dore and Beauchief.

Mr. Stanley, the ejected minister of Eyam, who acted an equally noble and self-sacrificing part as his successor, Mr. Mompesson, at the time of the plague, first commenced his ministrations at Dore, of which chapel he was the preacher for three years.*

The tithe of Dore was given to the minister by Cornelius Clarke, Esq., of Norton, by his will dated July 2nd, 1683, and in another will dated 1686, he left him also the tithe of Totley.†

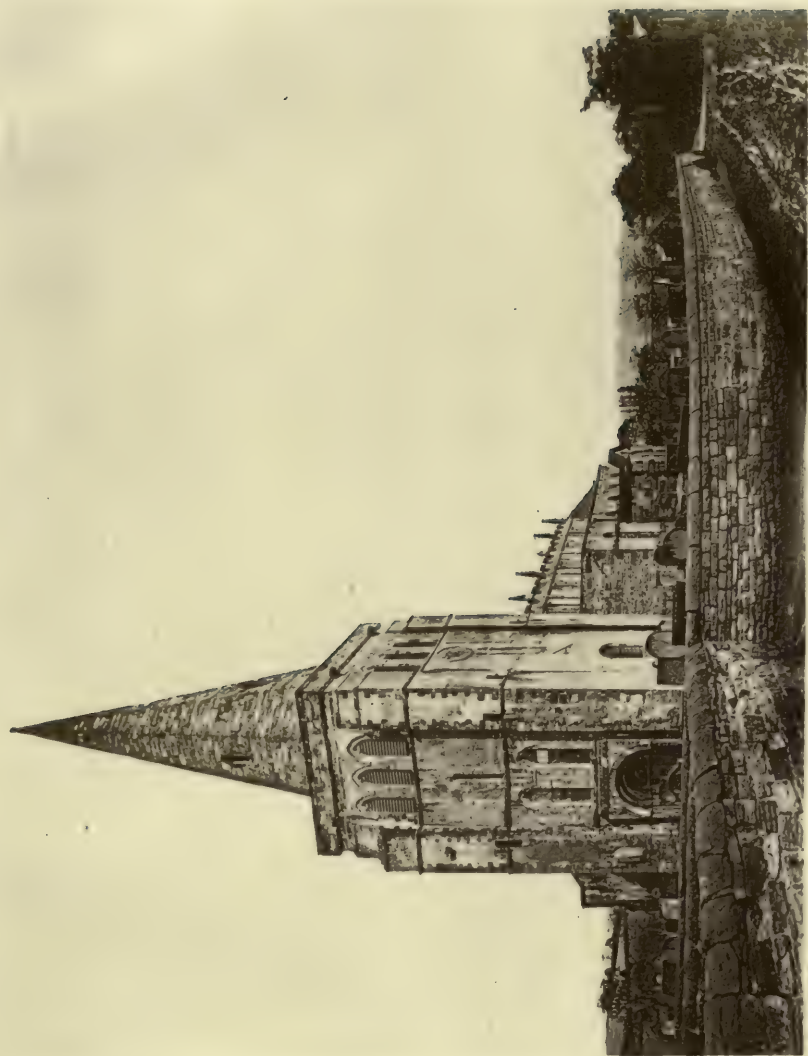
The Brief of 1819, from which we have already quoted, does not speak in high terms of the ancient chapel. "The chapel at Dore is a very ancient and low mean building with a rotten roof, and requires a raising of the side walls to support a necessary new roof with new windows and an addition to be made for the Communion table." The cost of these alterations, according to an estimate prepared by Joseph Hobson, of Dronfield, builder, and Robert Unwin, of the same place, architect, was to be £208 15s.

The present church of Dore is dedicated to Christ, but this was a form of dedication so very unusual in pre-reformation days that we cannot accept it as that of the old chapel.

* Mr. Stanley's fame in this respect has been unjustly overshadowed by those who were jealous of virtue in a Nonconformist, but when some narrow spirits called on the Lord-Lieutenant to remove him from Eyam, where he still continued his labours, the Earl of Devonshire replied—"That it was more reasonable that the whole country should, in more than words, testify their thankfulness to him, who together with his care of the town had taken such care, *as none else did*, to prevent the infection of the towns adjacent."

† Pegge's Collections, vol. v. p. 121.

Erkington.



Exeter, S.W.

Eckington.

THE parish church of Eckington is dedicated in honour of St. Peter and St. Paul. These names in combination occur some two hundred and six times throughout England as patron saints of pre-reformation churches. This favourite combination would at first sight seem to have arisen from these two saints having been universally regarded as the chief of the apostles, and though this theory probably contains a certain amount of truth, it is more likely that these saints were thus coupled together from the traditional days of their martyrdom being one and the same. The twenty-ninth of June is St. Peter's Day, and, according to some accounts, that was the day on which St. Paul met his death in the year 65, though others say that it was in the month of May, 66. A like cause explains the not unfrequent conjunction of St. Philip and St. James.

Eckington is first mentioned in the will of Wulfric Spott, 1002, to which allusion has already been made in these pages. By this document it was left to Morcare, and not to the Abbey of Burton as usually asserted. Mr. Thorpe, in his translation of this will, says that this is the Eckington in Worcestershire, but from the context of other undoubted Derbyshire names there can be no doubt that he is here mistaken.* At the time of the Domesday Survey the manor belonged to Ralph Fitzhubert.† As we have before remarked, no injunction was made upon the compilers of this survey to enumerate the churches, and it not unfrequently happens, throughout the kingdom, that priests are mentioned, but no churches, as attached to particular manors. It has generally been understood

* *Diplomatorium Anglicum Ævi Saxonici*, p. 545. See description of Beighton Church, p. 83. The reader, too, who refers to Mr. Thorpe's valuable work, will find that he was curiously ignorant of the place-names of this county.

† Another portion of the manor of Eckington formed, according to Domesday Book, one of the berewicks or hamlets of the extensive royal manor of Newbold.

that the mention of one indicates the presence of the other. We demur, however, to this conclusion in the case of Eckington, where a priest only is mentioned, for almost immediately below it in the original document, amongst the manors belonging to Ralph Fitzhubert, is the case of Barlborough, where both a priest and a church are enumerated; and as these two manors were in all probability enrolled and described at the same time, we fail to see any reason why the scribes should have omitted the church of Eckington, if one was then in existence. We offer as a conjecture, which must be taken for what it is worth, that the original Saxon church in this place, being constructed, as was then usual, of wood, had been destroyed in the troublous times which immediately preceded the taking of the Domesday Survey.

The church, which is of large dimensions, consists of a nave, chancel, and north and south side aisles, whilst at the west end is a tower surmounted by a spire. The edifice has been sadly defaced by post-reformation alteration and repairs, but upon entering the church the early date of its erection is at once obvious. The nave is separated from the side aisles on each side by five semi-circular arches supported by massive pillars. These pillars are round, with the exception of the two nearest the tower, which are octagon. These arches are somewhat narrow, and struck us as being very similar in their proportions, though lacking the ornament, to those in Melbourne Church in this county. These are specimens of plain early Norman work, and seem to place the date of the first erection of this church at the end of the eleventh or commencement of the twelfth century, not many years subsequent to the time of the Domesday Survey. Ralph Fitzhubert, or his immediate successors, probably commenced the work. Another piece of Norman work is to be found in the west doorway into the tower. This doorway is semi-circular, and on each side are four rounded columns. It is unfortunately much mutilated, and has been clumsily repaired with stucco and cement.

The archway into the chancel is a good specimen of the next period—the Early English. The capitals are effectively carved with foliage similar to those in a like position at Norton. The archway, also, leading into the tower from the nave, now blocked up by a gallery, is of the same date. To this period the tower must also be assigned. Above the Norman doorway on its western side are two lancet windows, and above them another very small one. Near the summit of the tower there are, also, on each side,

three lancet windows of some little size, which served for the purpose of emitting the sound from the bell-chamber. Immediately underneath the parapet of the tower is a clearly cut moulding, consisting of the four-leaf or tooth ornament alternating with the ball-flower, a round hollow flower of three petals enclosing a ball. This ball-flower is supposed to be almost peculiar to the Decorated style, but there are a few exceptions of earlier date, and we have no hesitation in considering this as one of them; unless, which is hardly likely, this parapet and moulding were added at the time of the erection of the spire. The spire dates about the middle of the fourteenth century, and is of the Decorated style. It has a somewhat squat appearance, and is ornamented with four small windows. It is clearly of later date than the tower, and the corbel stones, which still project from the interior of the walls above the bells, point out the place from which the roof originally sprang.

At the basement of the tower, on both the north and south sides, are pointed archways, carefully filled up with masonry. It seems highly improbable that they can ever have served as windows, or led to any other part of the building, and we can therefore merely conjecture that they were for the purpose of strengthening the tower.

If we now return into the body of the church we shall notice that, above the Norman arches already mentioned, there are on each side five clerestory windows. These are all square headed, and of the plainest modern description, except the three nearest the tower on the north side, which still retain their Perpendicular tracery. In one of these are some very slight remains of old yellow glass. There are also two windows of the Perpendicular period in the north aisle, and one large one with six lights of a very debased style, much resembling that at Dronfield, at the east end of the chancel. With these exceptions, the windows of both the aisles and chancel are as incongruous as it is possible to imagine. The interior is painfully disfigured with galleries, and, as was usual in the "dark ages" of church architecture, the erectors of these excrescences seemed to be proud of their work and inscribed their names for the admiration of posterity. The gallery at the west end was erected in 1725, and those which block up the north and south aisles in the years 1746 and 1764 respectively. A vestry plastered with stucco, and surmounted with a red-brick chimney, was also added to the north of the chancel in the year 1742.

There are few objects of interest within the church. The font, under the west gallery, which has an octagon top standing upon a circular base, seems to be of modern construction. The chancel contains no less than nine old dark-oak chairs, which look as if they had hardly been made for the position they now occupy; and on the sides of the pulpit are two good bits of old Perpendicular carving. Eckington possesses, however, one very interesting feature, which we believe to be unique of its kind—an elaborate squint or hagioscope.

The use of the squint, as we have previously explained, was to enable certain worshippers, whose view might have been otherwise interrupted by intervening pillars or walls, to see the altar when the host was elevated and at other times during the service. The squint in this instance is of a very elaborate character, and it is difficult to describe it without a diagram. It is at the east end of the north aisle, in the wall which forms the support of the north side of the chancel arch. There is also, we should remark, a chapel on the north side of the chancel, which is now principally occupied by the organ. The openings of this squint are so arranged that anyone standing by this pillar would not only be able to see through to the high altar at the east end of the chancel, but also by looking to his left to see through the pillar and another wall so as to have a view of the altar in the north chapel. These openings are so narrow that it would be difficult for more than one or two to avail themselves of them, and we therefore are inclined to think that here was the station of one of the church servants, whose duty it was to ring the Sanctus Bell at different parts of the service of the Mass—this bell being placed, as was often the case, at the apex of the gable at the east end of the nave.

Though the walls of the chancel are covered with monuments to the families of Sitwell, Newton, Wigfall, and others, there are none of sufficient age to warrant our noticing them here, nor could we with truth say that they are any ornament to the church.

At the bottom, however, of the easternmost window of the north aisle we noticed some old letters in coloured glass. The inscription has almost disappeared, but the name "Roger Darci" can still be plainly read.

A few words about the successive holders of the manor of Eckington are here necessary to explain the connection of Roger Darci with this Church, and will also serve to illustrate the arms that were formerly in these windows, and which we shall shortly enumerate.

The barony of Fitzhubert consisted of twenty-five manors in this county, in addition to several sokes or lordships. The Stotevilles inherited half of this barony, of which half the manor of Eckington formed part.* In the 54th year of Henry III. William de Stuteville obtained a grant of free warren over the manor of Eckington, and various Inquisitions up to the reign of Edward II. show the connection of that family with both the manor and Church of Eckington.† There is no doubt that the advowson of the Church went with the manor, but the first mention we have found of it was early in the reign of Edward II. (1310), when Eleanor, the wife of Robert Stoteville, died seized of both manor and church. Again, in the 16th year of the same reign, we find Stoteville seized of the same, as well as of the adjacent manors of Whitwell, Barlborough, and Duckmanton. The Stotevilles, having forfeited their estates in 1340, Edward III. granted the manor of Eckington (or rather, as we think, a portion of it), and a mediety of the Rectory to John, Lord Darcy, who was steward of his household. In 1349, Lord Darcy made a presentation to his mediety of the rectory, and we believe that the other mediety was held by the Longfords, who held certain lands at Eckington, even in the reign of Edward I., and who are entered in Inquisitions of the reign of Edward III., as though actual lords of the whole manor—the true solution being, as we think, that both the manor and rectory were for a time divided between the Darcys and the Longfords.‡ John, Lord Darcy, married Emilina, daughter and heiress of Walter de Heron, and died on 30th May, 1348, leaving two sons—John, who succeeded to the Eckington estates, and Roger, from whom were descended the Darcys, of Essex. This, then, we conceive to be the Roger Darci commemorated in the window. It is unfortunate that we have no more of this inscription left, but even when Bassano visited the church, upwards of a century and a half ago, there was only one other word extant, and that the insignificant one “quondam.”

Other items, connected with the fourteenth century history of this church, tell us that one Richard Brome was a chaplain at Eckington in the 16th of Edward III.,§ and that three years later the King gave to Roger Frene, “parson of half the church of Ecking-

*Dugdale's *Monasticon*, vol. i. p. 268.

† *Calend. Rot. Chart.* 54 Hen. III., No. 6; *Inq. post Mort.* 10 Edw. I., No. 6; 4 Edw. II., No. 7; 16 Edw. II., No. 61.

‡ *Inq. post Mort.*, 32 Edw. I., No. 24; 30 Edw. III., No. 31; 30 Edw. III., No. 33; 47 Edw. III., No. 22.

§ Pegge's *Collections*, vol. v., p. 57.

ton," two messuages, and two bovates of land, in Mosborough, which had formerly been held by John de Musters.* In the last year of the century, Philip Darcy died seized of the manor and advowson (probably only a mediety) of Eckington (as well as the advowson of Beighton), and in 1412, Elizabeth, his widow, and in 1422, his son John, were seized of the same.† In the reign of Henry VI., the co-heiresses of Philip, Lord Darcy (son of the last mentioned John), were married to Strangeways and Conyers; Elizabeth, the eldest daughter, to Sir James Strangeways, and Margery to Sir John Conyers. The manor of Eckington and the church advowson formed part of the marriage portion of Elizabeth; but in 1540 they were sold to William, Lord Dacre, and on the attainder of Leonard Dacre, became forfeited to the crown. The rectory of Eckington has henceforth remained in the gift of the crown.‡

The two medieties of this living were made one in 1456, when Reginald, Bishop of Lichfield and Coventry, at the request of Sir James Strangeways and Elizabeth his wife, the patrons, and with the consent of William Orele, A.M., Rector or Portionarius of one mediety, and Thomas Kirkby, Rector or Portionarius of the other mediety, agreed that the survivor of the holders of these two medieties should take both, and that there should be for ever after but one institution.§

This church at one time possessed a considerable display of heraldic glass in its windows. In William Wyrley's copy of Flower and Glover's Visitation of 1569, taken with additions in 1592, occurs the following notice of the arms then extant in the Church of Eckington:—"Eckington is placed at the farthest extend of Darbieshier into the north, near to the Rother and the Mease brokes. In the church thes Armes following:—||

- "1. Barry of eight, *gu.* and *or.*, a canton, *erm.* (Goushill).
- "2. *Arg.*, a chevron, *az.*, a label of three points, *erm.* (Swillington).
- "3. *Sa.*, a bend between six escallops, *or.* (Foljambe).
- "4. *Az.*, a bend between six escallops, *arg.* (Frecheville).

* Abbrev. Rot. Orig., 19 Edw. III.

† Inq. post mort. 22 Ric. II., No. 17; 13 Hen. IV., No. 36; 10 Hen. VI., No. 42. Another Inquisition of the reign of Henry V., styles the widow of Philip Darcy, *Alieia*. But this is an error, for Philip Lord Darcy, Admiral of the Fleet, married Elizabeth, daughter of Sir Thomas Grey, of Heton.

‡ Dugdale's *Baronage*. We are also indebted to a MS. pedigree of the Darceys (chiefly based on Thoroton's *Nottinghamshire*, Hunter's *South Yorkshire*, and Thoresby's *Ducatus Leodiensis*), which was kindly supplied to us by the late Mr. Swift, of Sheffield.

§ Pegge's Collections, vol. vi., p. 81.

Harl. MSS. 6592, f. 111.

"5. *Sa.*, three escallops, *arg.* (Strickland); impaling, *az.*, a bend, *erm.* (Philpot).*

"6. *Az.*, three cinquefoils between nine cross-crosslets, *arg.* (Darcy).

"7. *Arg.*, a maunch, *sa.* (Hastings).

"8. *Arg.*, a fesse, *gu.*, between three bucks, *sa.* (.....).

"9. Castile and Leon, quarterly; impaling France and England, quarterly, a label of three points.

"10. France and England, quarterly, a label of five points.

"11. Quarterly, 1st and 4th, *az.*, three cinquefoils between eight cross-crosslets, *arg.*, (Darcy); 2nd and 3rd Barry of six, *az.* and *or* (Meynell).

"12. Quarterly, 1st and 4th, *Sa.*, two lions passant in pale, *or* (Strangeways); 2nd and 3rd quarterly as the last shield above mentioned.

"These two in one windowe—

.....fenestr.....fecer.....beth feltion.

"*Arg.*, on a bend between two cotises, *gu.*, three roundles (Felton?)

"*Sa.*, two lions passant in pale, paly of four, *arg.* and *gu.* (Strangeways.)

"The picture of a priest in the same windowe, on his vestment wrought, *sa.*, two lyones passant, *arg.*"

We have added the names of the families bearing these coats as far as we were able, and it is easy to account for the presence of the great majority of them at Eckington. In addition to the claims of Longford on the manor proper of Eckington, it should also be noted that the manor of Killamarsh, formerly part of this parish, was held by Hathersage in the reign of Henry VIII. Thence it passed by marriage in moieties to Longford and Goushill. A sister and co-heiress of the last heir male of Longford married Hastings. Robert de Swillington, lord of the manor of Crich, South Winfield, and Tibshelf in this county, held certain lands in Eckington in the reign of Henry V. Henry Foljambe of Walton was a landowner of the same parish, and so also were the Frechevilles.† Probably different members of these families were

*The first of these coats was also borne by Bisse, Craven, Eastcott, and Shelton. There was a marriage between Strickland and Philpot in the fifteenth century, but we have not been able to satisfactorily account for the presence of this impalement at Eckington.

†Nichols' *Collectanea*, passim. There was also a marriage between Darcy and Frecheville at the close of the sixteenth century, when John, son and heir of Michael Darcy, son of John Baron Darcy of Ashton, married Rosamond, daughter of Sir Peter Frecheville of Staveley.

at one time benefactors to their parish church. The connection of Darcy and Strangeways with the manor and advowson has been already fully explained. John Lord Darcy, the son of John Lord Darcy, by Emeline de Heron, married Elizabeth, daughter and heiress of Nicholas Meynell. The quartered coats, numbered 11 and 12 above, refer to this match. Hugh de Meynill of Hilton, Yorks, bore arms similar to those there described in the year 1203. The arms that have now for several centuries been borne by the Meynells (*Vaire, arg. and sa.*) are not their own, but were assumed by a subsequent Hugh Meynell, when he married the heiress of Ward.*

Almost all these shields appear to have been demolished before 1710, for Bassano only describes two quartered coats in the east window of the south aisle. Bassano further speaks, in the same place, of the east end of the north aisle as the "Linacre quire," and in his volume of pedigrees, also preserved at the College of Arms, says—"in the east end of the north aisle of Eckington church was quire belonging to Linacre family, where was their place of sepulture. But I take Brampton Chesterfield for their most antient burying place, because the mansion of Linacre their antient seat is within Brampton." †

The Rev. John Hunter, who examined this church on May 25th, 1801, mentions that the east window of the chancel then contained "the arms of England, Foljambe, and other fragments of old armoury, and some modern emblems, believed to be the coat of Dr. Griffiths, formerly rector, presented by the Prince of Wales in 1739." ‡

Lysons' church notes of 1815 also mention the arms of England and the lilies of France in the east window, and further note that a copy of Fox's *Book of Martyrs* was chained to a desk in the chancel.§

The *Gentleman's Magazine*, for October, 1795, gives an engraving of Eckington Rectory, with an inaccurate representation of the

* Darcy Pedigree. Harl. MSS. 4031, f. 127.

† Pegge's Collections, vol. vi, p. 81.

‡ Hunter's Collections. Add. MSS. 24,466.

§ Lysons' Church Notes, Add. MSS. 9463. There is a further notice of Eckington in the Lysons' Correspondence (Add. MSS. 9448, f. 237), which had escaped our attention when writing in the text as to the name "Roger Darcy," in the north window. The letter in question, dated 6th January, 1817, speaks of the inscription as "Roger Darcy, Rector de Ekynton." If this is a correct reading, it throws some doubt on our appropriation of the inscription to Roger Darcy of the reign of Edward III., who was a layman; unless indeed he held the revenues of the rectory as a lay rector. We cannot find any other Roger Darcy of later date mentioned in the pedigrees, but priests were frequently omitted.

church to the right hand. The engraving is accompanied by a short account of Eckington from the pen of Mr Malcolm, but all that he finds to say of the church is, that it is "a good old building, clean, and in good repair."

The Taxation Roll of Pope Nicholas IV., taken in 1291, values the Church of Eckington "cum membris" at £40 per annum. The *Valor Ecclesiasticus*, of the 27 Henry VIII., mentions Sir James Strangeways as patron, and Richard Hill as Rector. At that time the rectory, after the deduction of the Archidiaconal fees, was valued at £40 13s. 4d.

From the same source we gather the following particulars relative to the guilds in this Church.

EKYNGTON GILDA BEATE MARIE.

Fundata per dictum Jacobum Strangeways Militem et confratres ejusdem Gilde.
Dominus Robertus Farneham capellanus dicte gilde habet in
pecuniis per annum - - - - -

	£	s.	d.
De claro	v		
Decima inde		x	

EKYNGTON GILDA SANCTE CRUCIS.

Fundata per dictum Jacobum Strangwis Militem.
Dominus Johannes Lee capellanus ejusdem gilde habet in Ekyngton predicta xij cotagia xvj acras terre et prati ix gardina et duas clausuras ibidem per annum - - - - -

	£	s.	d.
De claro	iiij	viiij	viiij
Decima inde		viiij	x ob'

These particulars would lead us to suppose that these guilds or chantries were both founded by Sir James Strangeways; but according to the Chantry Roll, they were conjointly established as early as the reign of Richard II. Probably Sir James Strangeways re-established them on a wider basis and extended their endowments. The Chantry Roll says:—

"The Gylde of or Blessed Ladye and the Holye Crosse founded by well disposed persons who gave lands and tenements for finding of ij prysts to celebrate masse, and to praye for the brethern and system, and also to helpe towards the mynistrynge of Sacraments and other Divine Service, for the parisshe is large and divyded into many hamletts some ii or iii myles dystannte so that when the Visitacyon of God cometh emongiste them the person and his *parishe preste* is nott suffyent in tyme of necessite to mynystre there. For the purchasing of which lands they had lycence of K. Richard II. dated xvi. Sept. A. Regni xvi. clere xli. vd. besydes xxxvs. xjd. in rente resolute. Jo. Lee and Christ Greene Chauntrye prists. Stock lxijs. viij*d.*"

There is some curious confusion as to the names of these guilds, for in extracts made from the First Fruits' Office, we read of Christopher Greene being chantry priest of St. Mary's Guild, at Eckington, on the 11th August, 35 Henry VIII., and of Robert Hyde being chantry priest of *Trinity** Guild in the same church on the 2nd November, 34 Henry VIII.

Hunter also quotes a deed, *circa* 1530, by which Sir James Strange-ways, Custos of the Guild of the Blessed Mary, Henry — and Henry Wigfall, Guardians, and Edward Eyre, George Killinghall, William Rotherham, and William Stringfellow, Confratres, makes a grant to George Linacre, of Plumley.†

When the Commissioners of the Commonwealth visited Eckington in 1650, they reported—"there is one Mr. Gardiner pleading to be the present incumbent, who is now Proctor in Cambridge. One Mr. Fairfax is Curatt at Eckington and approved off."‡

It is not our practice in these pages to enter into any of the later history of Church patronage, but an exception may here be made in favour of a quotation from the memoranda of Bishop Kennett,§ which explains the extract from the Parliamentary Survey. He says—"the perpetual advowson was in the Crown, and granted for 99 years by King Charles II. to Lord Frecheville, of Staveley, who sold the remainder of the term to Dr. Gardiner, whose son, W. Gardiner, when in possession, mortgaged the right to Mr. Cook, who on the death of Mr. Gardiner presented Mr. Griffith. The son of Mr. Gardiner brought his bill in Chancery in hopes of relief against the mortgagee, but not being able to raise money to discharge the debt of £800, he lost the equity of redemption and the turn of presentation, and is now a poor drunken curate."||

Bishop Kennett, who visited Eckington on September 10th, 1723, also writes:—"At the beginning of the last register (1707) is a catalogue of all the names of the successive Churchwardens, and the works done by them:—

"1707. They altered the bell frames, and hung the bells anew.

* Hunter's Collections, Add. MSS. 24,460, f. 332.

† Hunter's Collections, Add. MSS. 24,460, f. 124.

‡ Parl. Survey of Livings, vol. vi., p. 464.

§ It is said that Dr. White Kennett, Archdeacon of Huntingdon, obtained preferment to the Deanery of Peterborough, and subsequently to the Bishopric, by preaching the funeral sermon of the first Duke of Devonshire, at All Saints', Derby, on September 5th, 1707. The sermon, dedicated to the second Duke, was extravagant in its eulogy of the deceased, who had not lived the most correct of lives, and was most severely handled in *The Hazard of a Death-bed Repentance*, and other publications of the Nonjuring party. But these attacks had rather the effect of accelerating than retarding Kennett's promotion.

|| Lansdowne MSS. 972.

"1712. The 1st bell was bought, the steeple pointed, and the weathercock set up.

"1713. Set up the sun-dial.

"1714. Put up window on north side, for light to the pulpit.

"1715. Set up the fane.

"1717. Opened the north door, and made the new one.

"1718. Whitened the church, and set up the bequest board.

"1719. Set up 2 pinnacles on the upper roof of the south side."

The tower contains a peal of six bells.* The tenor, which weighs eighteen cwt., bears the inscription—*Gloria in Excelsis Deo, Anno Dni, 1614*. It also bears the monogram I.H.S., the initial letters G. H., and the founder's mark. Another bell, which is destitute of any inscription or date, has the same marks with the addition of some fleurs-de-lis, and a cross with four nails between the arms. A third with the same founder's mark is inscribed—*Gloria in Excelsis, 1609*. A fourth bears—*Gloria soli Deo 1634*. The two others are of the year 1805. There is also in the bell-chamber a small bell much resembling what we have more than once in these pages described as a sanctus bell, but in this instance it bears the date of 1737, and the initials B.H.F. It seems probable that it originally served the Catholic purpose of a sanctus bell, but was re-cast at the date above-mentioned and placed in its present locality to be used as a service bell. At the time of the Reformation the use of all bells during Service time was strictly prohibited, with the exception of "Sermon bells," which were allowed to be rung for a few minutes before the sermon, thus affording proof that in those days it was no unusual thing for part of the congregation to attend only to hear the sermon, or, what is perhaps more important, to leave before it commenced. Many of the sanctus bells were then removed from their position over the gable of the nave, and were placed in the belfry to serve as sermon bells.†

The following quaint lines may be found on a blank page in an old register of this parish, 1666—1695:—

" Our grandfathers were Papists,
Our fathers Oliverians,
We their sons are Atheists,
Sure our sons will be queer ones."

* Information reaches us, as these pages are going through the press (August, 1875), that it has been decided to have these bells broken up and re-cast into a peal of eight.

† See the Index to the Parker's Society's Publications, v. Bells.

Elmton.

Elmton.

LMTON church is an unsightly Georgian structure, dedicated to St. Peter, and consists of a chancel, nave, and bell turret. But a very old church, dedicated to St. Peter, formerly stood upon this site. At the time of the Domesday Survey, mention is made of a priest and a church at Elmton. Elmton was one of the five manors held by Walter Deincourt at that period, and it continued in the same family till the death of William, Lord Deincourt, in 1422. The church of Elmton was given to the priory of Thurgarton, in Nottinghamshire, by Ralph Deincourt, the founder.* In the first year of the reign of George III. (1760) a Brief was granted for the rebuilding of this church, and it appears from a date over the porch to have been completed in the year 1771.

The original Brief is now in the British Museum,† and from it we take the following interesting extracts, relative to the condition and size of the church that was pulled down last century. “Whereas it hath been represented unto us, as well upon the humble petition of the minister, churchwarden, and major part of the principal inhabitants of the parish of Elmton, in the county of Derby, as also by certificate under the hands of our trusty and well beloved William Fitzherbert, Thomas Wright, George Venables Vernon, Philip Gell, and John Simpson, Esquires, our Justices of the peace for our said county of Derby, made at their General Quarter Sessions of the peace held on the 15th July in the thirty-fourth year of the reign of our late Royal Grandfather, That the parish church of Elmton aforesaid is a very large and spacious structure, consisting of Three Isles and one Cross Isle with the Steeple and

* Ralph Deincourt was the son of Walter. He founded Thurgarton in the reign of Henry II. Thoroton's *Nottinghamshire*, vol. i p. 212.

† The petition of the inhabitants to Quarter Sessions asking the justices to apply for the Brief, in accordance with 4 Anne, cap. 14, is among the Derbyshire County Records.

Tower in the centre thereof: That notwithstanding large sums of money have been laid out and expended for several years past in repairing both the said Church and Steeple, they are by length of time become very ruinous and decayed: that part of the steeple and west end of the Church are fallen down, and so much of the Church and Steeple as remained are so crooked and bulged in the foundation and walls that they cannot any longer be supported but must be wholly taken down and rebuilt, &c., &c." The Brief then proceeds to state that a sworn estimate has been made of £1288 as the necessary outlay for pulling down and rebuilding the church, that the inhabitants of Elmton being "chiefly tenants at rack rents and burdened with numerous poor" are unable to help themselves and finally appoints Gilbert Rhodes, Richard Bagshaw, John Simpson, and Joseph Briggs, Esquires, the Rev. John Griffith, D.D., the Rev. Francis Bower, Chaworth Hallowses, Samuel Yates, and John Richardson, clerks, John Nerborn, Thomas Stevenson, and John Stevenson, gentlemen, and the Churchwardens of Elmton, to act as trustees for the money collected.

We "could have forgiven them erecting buttresses, even larger and more clumsy than those to be found at the neighbouring church of Clown, if only they had preserved to us a portion of the old cruciform church.

One memorial of the old church still remains under the communion table. Mr. Bateman, writing in 1848, describes it as a slab with a cross fleury engraved on it, and this inscription in text hand:—"Orate pro anima Roberte Berbi."* The first half of this inscription can be plainly noted written across the stem of the cross, but the name we failed to decipher. It seemed that there had been a marginal inscription at one time all round the stone, but "deabr" and "obiit" were all that we could read.

This slab, one or two gurgoyles, and an ancient piscina are all the relics now remaining of the fabric demolished in 1760. This piscina, we are told, stands in the house of a cottager named Sykes, where it is now preserved in good condition, though it was formerly used as a mortar in which to bruise corn. It is described as being of a large square shape, standing about eighteen inches high.†

* *Vestiges of the Antiquities of Derbyshire*, p. 208.

† The Vicar, Rev. Rowland P. Hills, to whom we are indebted for this information, further informs us that the registers contain no reference which could throw any light on the size, condition, etc., of the old church. It is generally supposed that the old building stood somewhat further back than the modern one. There is also a tradition current in the neighbourhood that there was once a priory at Elmton. This probably arose from the connection of the church with the priory of Thurgarton, and it is possible that there may have been at one time a cell or residence at Elmton for one or more of the canons of that foundation.

The church of Elmton could not have been appropriated to Thurgarton by Ralph Deincourt, but merely the advowson presented to that monastery, for the Taxation Roll of 1291, describes it as an "ecclesia" worth £8 per annum, and not as a vicarage. But the tithes must have been subsequently appropriated, for the *Valor Ecclesiasticus* of Henry VIII. reports it to be a vicarage, with the Prior of Thurgarton as patron. The following are the particulars of the value of the vicarage at that period:—

ELMETON VICARIA.

Prior de Thurgreton Patroness ibidem.

Dominus Robertus Codgrave Vicarius ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In primis in Mansione cum glebarum tertiâ parte ad rectoriam pertinente		xxvj	viiij
In tertia parte garbarum et feni		xxxiij	iiiiij
In decimis minutis		vi	iiiiij
In decimis tertiæ partis lane et agnellorum		xviiij	
In paschali rotulo		xx	
In Oblationibus		iiij	iiiiij
In mortuariis et aliis casualibus		iiiiij	
Summa	v	xi	viiij
Unde resoluta est archidiacono Derby pro scenagio et procuragio -		x	vij
De claro	v		viiij
Decima inde		x	i ob'.

According to the Parliamentary Commission of 1650, the vicarage was worth £5, and the impropriated tithes amounted to £60 per annum. These latter were held by Mr. Francis Rodes, who found the minister. The minister was Mr. Deane, "an insufficient man." Probably the old church was even then out of repair, for the Commissioners add, "wee thinke fitt that Elmton be united to Clowne, as also that part of Cresswell which belongs to Elmton."

The turret at the west end of the church contains three bells. The old ones were taken down in 1845, and recast by C. and S. Mears, of London. Each bell bears the name of the founders, and the year of its recasting, and, in addition to this, the first is inscribed "William Hatfield de Rhodes, Patron;" the second, "William Senior Salman, Clerk, M.A., Vicar. Robert Roberts, Robert Butcher, Churchwardens, George Cropper, Parish Clerk;" and the third, "John Lonsdale, Bishop of Lichfield. Robert Augustus Shirley, Archdeacon of Derby."

Hault Hucknall.



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Hault Hucknall. S.W.

Hault Hucknall.



THE parish of Hault Hucknall comprises the hamlets of Stainsby, Astwith, Hardstaff, and Rowthorn. Though no mention is made of Hault Hucknall itself in the Domesday Book, the manors of Stainsby, Hardstaff, and Rowthorn are therein described; the last of these was then in the hands of Roger de Busli, and the two former were held by Roger de Poictou, who also owned the adjacent manors of Heath and Sutton. It is mentioned under Stainsby (Steinesbi) that "there is a priest, with three bordars * and one acre of pasture;" there are no remains of any church at Stainsby, and possibly this was the priest who served the church of the closely adjoining manor of Hault Hucknall, which may have escaped mention at the time of the survey. It is also just possible that the mention of a priest without a church, in this and some other instances in the Domesday Survey, may imply the priest of a domestic chapel attached to the manor house. But be this as it may, the manor of Stainsby certainly supported a chaplain in the fourteenth century and subsequently, when it was in the hands of the Savages. Geoffrey de Langholt and Henry de Stokes in the reign of Edward III., and John Morsell in the reign of Richard II., are mentioned as chaplains in different Inquisitions.† Moreover, the feast day, or wakes, is regulated by St. Peter's day in this township, in contradistinction to the remainder of the parish, which lends support to the tradition of a distinctive chapel at Stainsby.

Lysons states that the church of Hault Hucknall was appropriated to the priory of Beauchief, but in this he is mistaken, for it undoubtedly at one time formed a part of the endowment of New-

* The *bordars* of the Domesday Survey were cottage holders, who held their homesteads (*bords*) with small parcels of land, on condition of performing certain services for the lord.

† Inq. post Mort. 2 Edw. III., No. 115; 50 Edw. III., pt. 2, No. 31; and 8 Ric. II., No. 44.

stead Priory, Nottinghamshire.* The manor of Rowthorn was also in possession of this Priory for several centuries. The usual authorities are silent as to the dedication of this church, and Dr. Pegge expressly states his inability to ascertain it, but we know of no reason to doubt the accuracy of the current impression, that it is dedicated to St. John the Baptist.

The church consists of a nave, two side aisles, south porch, and a tower, near the centre of the building, between the nave and chancel. On entering the church we soon perceive sufficient Norman remains to justify us in the belief that there was, at any rate, a church here at a time not far distant from the date of the Domesday Survey. The nave is separated from a narrow north aisle by two semi-circular Norman arches. The west window of the north aisle is a small round-headed light, about two feet long by six inches broad, and deeply splayed on the inside. The other windows of this aisle are much later. At the east end of the nave, opening under the tower, is a fine Norman archway of considerable span. It is ornamented with bold mouldings of the beak-head and chevron patterns, and with other curious devices, amongst which may be noticed the figure of a camel, two quaint figures of men, a chalice, a knot resembling the Stafford badge, and various human faces. The base, too, of the tower seems to be part of the old building, and after passing underneath it, the chancel is entered by a high narrow archway with a rounded top entirely destitute of ornament or moulding.†

On the exterior of the church several stones will be noticed by the practised eye, which show by their moulding that they have formerly served in a Norman building. But the most interesting relic of the old church is the upper part of a now built-up doorway at the west end of the nave. It consists of the tympanum or semi-circular stone, which so often formed the upper part of a Norman doorway. This tympanum is most quaintly carved with rude mythological figures. It was considered of sufficient importance, even last century, to merit a description and an engraving in the *Gentleman's Magazine*.‡ It appears to be in much the same condition now as when then described. To the observer's right is a tall quadruped with a long tapering neck,

* Pilkington's *Derbyshire*, vol. ii., p. 243. The absence of all mention of Hault Hucknall in the Chartulary of Beauchief Abbey (Pegge's Collections, vol. vii., College of Arms) is a conclusive proof of Lyson's error.

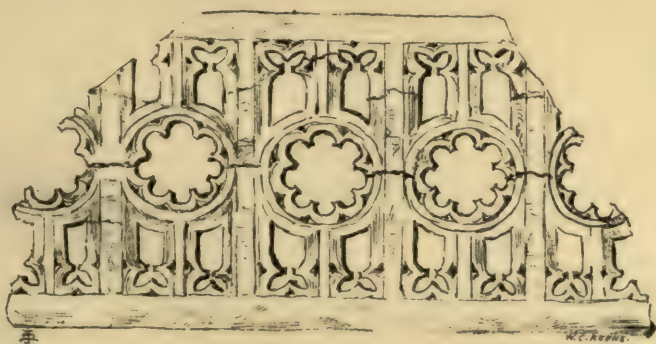
† We have heard the opinion expressed by a sound archæologist that this arch may very likely be one of Saxon structure. We do not, however, feel competent to express an opinion unless the masonry was laid bare throughout, and are inclined to regard the supposition as unlikely.

‡ June, 1799.

HAULT HUCKNALL.



WEST DOORWAY.



FRAGMENT OF OLD SCREEN.

somewhat resembling a giraffe, but the head terminates in a beak, and each of the legs in claws. The tail twists back between the legs and behind the back, above which it seems to terminate in a cross set in a circle. In the right hand corner is another much smaller quadruped with ears. Down the centre of the stone is a Latin cross with a long stem; on the left hand is a centaur, corresponding in size with the giraffe-like figure opposite, in one hand it holds a palm branch, with the other it grasps the cross. If these figures or those described below, are intended to have any allegorical or other meaning beyond the fact of being, perhaps, emblematical of the power of the cross, we must confess that we are completely puzzled. But comparing it with sculptured stones of a similar date and in similar positions, which we have elsewhere seen, we imagine that the subjects merely arose in the caprice of the artist and the capabilities of the stone.*

Immediately below this is a second oblong stone, which has, we think, been built into a position for which it was not originally intended. It is now in two pieces, but has evidently once formed a single block. To the right is a large winged dragon with a protruding forked tongue. The tongue almost reaches an upright cross, on the other side of which is a man bearing on his left arm a kite-shaped shield, and in his right hand an extended sword. Below his right arm is what appears to be another shield, resting on the ground.

The three-light pointed west window, above these sculptures, is a good specimen of the Decorated period, to which time, too, belong the three-pointed arches which separate the nave from the south aisle. The high-pitch roof of the nave, as well as of the chancel (though the latter is partially hid with plaster) is also of the Decorated style. It is constructed of light-coloured oak, with some bold tracery above the tie beams. In its general features it closely resembles the recently exposed roof of the nave of the adjacent church of North Winfield, and was doubtless contrived by the same architect.

During the Perpendicular period the church underwent a considerable change, by far the greater part of that which now exists being attributable to that date. The south porch, all the square-headed windows of the south aisle and south chapel, together with the east window of the chancel, the roofs of the aisle, the upper storey of the tower, with its embattled parapet and crocketed pinnacles, and the rest of the battlements and pinnacles that ornament the south side and the chancel, are all of the last style of Gothic architecture.

* So far as Derbyshire memorials of a like nature are concerned, this tympanum may be well compared with the tympana of the churches of Hognaston and Parwich, and with the curious figures incised on the font at Tissington.

At the end of the south aisle there are two steps down to the lower level, and the aisle is then continued past the tower in the centre, and parallel to the chancel, with both of which are communicating archways. One, or perhaps, two chapels are thus formed. Here, against the south wall is the upper part of the old font, circular, massive, and plain. Its diameter is two feet six inches, the depth of bowl thirteen inches, and the total depth nineteen. In the modern vestry, to the north of the chancel, is a banished pilaster abomination which long acted as its substitute, and close to the main entrance is a handsome solid modern font made after a Norman design; but still we cannot but regret to see the original one, with all its hallowed associations, lying here unused. Here, too, is a massive old oak bench (that makes us still more regret the high pews of a greater part of the interior), together with a handsome fragment of oak carving, a portion, we suppose, of a former screen. Here, also, is a post-reformation memorial which cannot be passed over in silence. Beneath a plain black marble slab are the bones of that fine old philosopher, Thomas Hobbes, whose thoughts being a century or more in advance of his contemporaries, gained him the title of atheist. Notwithstanding the aristocratic air that he breathed, his principles were sternly democratic.* His principal philosophic work was the celebrated *Leviathan*, but he is better known to Derbyshire readers as the author of a descriptive Latin poem called "*De Mirabilibus Pecci*." It is said that shortly before his death he desired that his sole epitaph should be "The Philosopher's Stone," but the following inscription is now above his remains:—

"Condita hic sunt ossa Thomas Hobbes, Malmesburiensis, qui per multos annos servivit duobus Devonæ Comitibus patri et filio. Ver

* This sentence stands as it originally appeared, but it is only fair to the memory of Thomas Hobbes to give the following *jeu d'esprit*, from the pen of a literary gentleman well qualified to write on metaphysical subjects, which appeared in the "Local Notes and Queries" of the *Derbyshire Times*, immediately after the publication of the notes on Hault Hucknall Church:—

"I, Thomas Hobbes, cannot submit to misrepresentation of any sort, especially at the hands of one who seems favourably disposed towards me. I therefore beg, Mr. Editor, that you will inform the writer of the Notes on Derbyshire Churches, that I am not altogether the fellow he takes me for. When I foresaw the coming of the great rebellion, I took myself to Paris, and there taught mathematics to the young Prince Charles: this was not the action of a 'democrat.' Again, in my *Leviathan*, I so set forth the right of the king, as well spiritual as temporal, not only by general reasonings, but by the authority of the Holy Scriptures, as to make it evident that there would not be any permanent peace anywhere in the Christian world, unless his doctrine were received, or there were a sufficiently strong army to establish peace by force. Democrat John Milton thought and spoke otherwise. In one passage I made a fair comparison of the respective advantages of Monarchy, Aristocracy, and Democracy; and with most incontestable justice assigned the palm to Monarchy. I was no democrat, as democrats were held in those days; what I might be now, if they would lift up that piece of marble, which weighs so heavily on my breastbone, that I can hardly form two ideas, is another question. If you want to know what I was, read me. There!

THOMAS HOBBS (Deceased)."

probus, et fama eruditionis domi forisque bene cognitus. Obiit Anno domini 1679, mensis Decembris die 4, ætatis suæ 91."

At the east end of the south chapel is a heavy sarcophagus-like tomb to the memory of Anne, daughter of Henry Kighley, and wife of William, the first Earl of Devonshire. She died in 1628. Above this memorial is a four-light window containing some good remnants of old glass. In the upper part of the first light is a draped female figure with the hands clasped, of which the head is missing; in the second light is a figure of Christ on the cross, of which the head, arms, and waist are still perfect, above the head is a star having an eye in the centre; the third contains a man with long hair and a glory round his head; and the fourth is a figure of a man (of which, part of the crown above the head is left) with an arrow in his right hand. Beneath the barbed point of the arrow the figures of seven small children are clustered.* Below this series of figures has run an inscription, showing that this was a memorial window. All that is now left are the disjointed words—"bono—Johis—cccc vicessimo." Below this again are four small compartments at the base of the window. In the one to the left are two female figures kneeling at desks with open books. They wear pedimented head-dresses, and have royal coats of arms embroidered on their mantles. Part of the charge is missing, but it now is as follows:—Quarterly of four: 1 and 4 grand quarters, France and England quarterly; 2, three lions rampant; 3, blank. The second light has an impaled shield, the dexter side *arg.*, a saltire, *az.*; the sinister side blank. The third has a man in a blue mantle kneeling at a desk, and the fourth two figures similarly placed and clad. The blue in these figures is particularly rich and deep. This must be the window described in the Visitation of Derbyshire by the Norroy King of Arms, Richard St. George. He visited the Church of Hault Hucknall on the 22nd of August, 1611, and gives the following account of the arms then extant in the windows:—"England, on a chief, *az.*, a religious building, a woman holding a crosier, *or.* Under it—"Orate pro bono statu Ricardi Pauson Vicarii istius ecclesiæ."

"Upon a man kneeling these arms—Quarterly; 1st and 4th *arg.* a pale lozengy, *sa.* (Savage); 2nd, *or.*, on a fess, *az.*, three garbs proper; 3rd, a chevron between three martlets. Under it—"Orate pro

* We have consulted the Rev. F. C. Husenbeth's work on the *Emblems of Saints*, and other authorities, but can meet with no description that exactly tallies with this crowned figure, with the arrow (or barb) and children. If it was not for the children, we should suppose it to represent St. Edmund, the Martyr King.

bono statu Johis Savage militis et Elizabetha uxoris ejus, qui me fieri fecerunt. A.D. 1527.'

"Upon a woman kneeling—Quarterly: 1st and 4th, France and England on a fess within a bordure, Gobonè (Somerset); 2nd, Herbert; 3rd, Woodville.

"Under the arms of Hardwick impaling a broken coat—'Orate pro bono statu Johis Hardwick Generosi et uxoris ejus.'"*

The John Hardwick here mentioned would be the father of Elizabeth, Countess of Shrewsbury. He died in 1528, and left issue by Elizabeth, daughter of Thomas Leake, one son and four daughters. The son, John, married three times, but died without issue. The daughters and co-heiresses were—Jane, married to Godfrey Boswell; Mary, married to Richard Wingfield; Alice, married to Francis Leche, of Chatsworth; and Elizabeth, who brought the manor of Hardwick to her second husband, Sir William Cavendish, from whence it has descended to the Dukes of Devonshire.

The manor of Stainsby came into the family of Savage in the reign of King John,† and continued to be held by them till about 1580, when John Savage conveyed it to Lord Chancellor Bromley, by whom it was in turn conveyed to the Cavendishes. The arms of Savage, of Stainsby, were, *arg.*, six lions rampant, *sa.*; but about the middle of the fourteenth century Sir John Savage married Margaret, daughter and heiress of Sir Thomas Daniers (or Daniel), of Clifton, in Cheshire, afterwards called Rock-Savage. Sir John Savage removed to Cheshire, leaving a younger branch in possession of Stainsby; but after a time the Derbyshire estate reverted to the elder branch. Sir Thomas Daniers had married the daughter and heiress of Robert Chedel, of Chedel, whose arms were *arg.*, a fess indented, *gu.*, and Sir John Savage used his own coat impaling Daniers and Chedel quartered. Doth the Daniers and the Savages at the time of this match were entitled to various quarterings of important families, and amongst others, that of Walkinton, *gu.*, a chevron between three martlets, *or*; for Sir John Savage, of Stainsby, the grandfather of Sir John who married Daniers, married Alice, the heiress of that family. The descendants dropped the Savage arms, and assumed

* Harl. MSS. 1093, f. 7; 1486, f. 10; and 5809. *Topographer*, vol. iii., p. 324.

† Rot. Chart. 1 John, pt. 2, No. 16 (when the Savages bore the name of Walkelin, or Walkelin de Savage). Rot. Lit. Claus. 16 John, pt. 3, No. 3 and 4 (Robert le Savage held both Stainsby and Rowthorn); 4 Hen. III., No. 6. Inq. post Mort. 3 Edw. I., No. 13; 4 Edw. I., No. 16; 5 Edw. II., No. 48; 43 Edw. III., No. 2, 26. Quo Warranto Rolls, 4 Edw. III. Abbrev. Rot. Orig., 44 Edw. III., No. 7, etc., etc. Any one consulting the Indexes to the numerous early folio publications of the Record Commission with regard to the manor of Stainsby might be deceived, as several entries are erroneously made under Notts. instead of Derbyshire.

those of Daniers, as the more honourable. Sir John Savage, the fourth in descent from the Daniers match, married Dorothy, daughter and heiress of Sir Ralph Vernon, of Shipbrook, whose arms were, *or*, on a fess, *az.*, three garbs, proper.* Their son, Sir John, married Anne, daughter and heiress of Sir Ralph Bostock. In one of the Harleian manuscripts occurs the following note:—"In an old pedigree which I have seen I find Sir John Savage, Knight of the Garter, married Vernon, and Sir John his son, Knight of the Garter, slane at Bollen (Boulogne) married Bostock—to beare these arms, and not the lions, quartered, 1st and 4th, Savage, fusilly; 2nd, Vernon; 3rd, Walkinton.† This, it will be noted, is precisely the coat described in the Visitation, as being above the inscription mentioning Sir John Savage and Elizabeth his wife. Sir John, who married Elizabeth, and who erected the window in Hault Hucknall Church in 1527, was the son of the previous Sir John by Anne Bostock. His wife Elizabeth was of Royal lineage, and hence the arms that even now remain in the window. Elizabeth was the daughter of Charles Somerset, Earl of Worcester, and Herbert and Woodville were two of the principal quarterings to which the Somersets were entitled, but it would be needlessly straying from our subject to enter upon the elaborate and noble genealogy of that family.

It was their son, Sir John Savage, who sold the estates at Stainsby.‡ He married Elizabeth, daughter of Thomas Manners, Earl of Rutland, and died in 1597.

On the floor of the chancel, in front of the Communion rails, is a slab of gritstone into which is let an oblong brass plate, with an inscription in raised letters. Above this is the matrix from which a small brass figure has been at some time torn. The effigy must have been twelve inches long by five-and-a-half in breadth. It is to the memory of the vicar, Richard Pallison (or Pauson), whose name formerly appeared on one of the windows. The following is a literal copy of the inscription:—"Orate pro aia domini Ricardi Pallison vicarii istius qui obiit die qua vocavit eu dūs post annū dm Milesimū quingentesimū tricesimū sextimū Cujus aīe ppicietur dē A." It seems from this singular way of stating the date of his death, which we have not noticed elsewhere, that the vicar died on some day sub-

* Harl. MSS., 2094, ff. 40, 42, etc.

† Harl. MSS., 4081, f. 260 note.

‡ Further references to the family of Stainsby will be found under the Churches of Sutton Scarsdale and North Winfield. The manor also of Hardwick, in this parish, was held by Savage in the thirteenth century.

sequent to the year 1536. If then we rightly interpret this brass, it must have been laid down at a later date, when friends had forgotten the precise time of his decease. The word "ecclesiæ" seems also to have been omitted between "istius" and "qui." The word is supplied in the Visitation of 1611, but the inscription, both there and in Bassano's notes, is given most erroneously.

Close to this slab, forming another paver of the floor, is the old altar stone, with the small incised crosses of consecration.

Of other details in the interior, it only remains to note that there is a small recess or almary to the right hand at the east end of the south chapel, and another in a similar position at the east end of the north aisle, pointing in each case to side altars. Against the south wall, too, of the chancel is a piscina without any supervening niche, simply formed of what looks like the hollowed capital of a small Early English pillar. The shaft through which the drain probably ran has disappeared, and it now projects from the wall without any other support.

A portion of the plaster, with which the walls are thickly covered, has recently been removed from above the rounded arches on the north side of the nave, and some remains of chocolate-coloured diapered patterns exposed.

The tower contains a peal of five bells, which bear the following inscriptions:—

I. "Jesus be our spede, 1590." The bell mark has the initials H. O., of Henry Oldfield, so common in Derbyshire.

II. "God save his church, 1615."

III. "D. Hedderly Founder," and below the haunch, the initials D. H.

IV. "I.H.S. Nazarenus Rex Judæorum, 1664." The bell mark is that of George Oldfield.

The Taxation Roll of 1291, describes the Church of "Hokenhall" as being worth £8 per annum; and though not then apparently a vicarage, a considerable portion of its tithes (£6 13s. 4d.) were even then appropriated to the "Mon. de Novo Loco" (Newstead).

The *Valor Ecclesiasticus*, of 27 Henry VIII., speaks of the Prior of Newstead as patron, and of "Dominus Richardus Palson" as vicar. The endowments of the vicarage of Hault Hucknall at that date are thus particularised:—

	£	s.	d.
In Mansionem cum crofto et duabus acris terre - - - - -			x
In decimis feni - - - - -		xxxiiij	iiij
In decimis lane et agnellorum - - - - -		xvj	
In decimis minutis - - - - -		xxij	

	£	s.	d.
In oblationibus - - - - -		xliij	iiij
In paschali rotulo - - - - -		xxvj	vij
In decimis molendini - - - - -		ij	
Summa - - -	vj	iiij	iiij
Unde resoluta Archidiacono Derby pro senagio et procuragio - -		iiij	
De claro - - -	vj		iiij

In 1544 the inappropriate rectorial tithes were granted to Francis Leake, who held a large number of similar benefices. When this church was visited by the Parliamentary Commissioners in 1650, they reported that the vicarage was worth £29 10s. 0d. per annum, and that one Thomas Wilson was the incumbent, "a cavalier, drunkard, and insufficient." The hamlet of Senor also provided 13s. 4d. in vicarial tithes, but the Commissioners recommended that it should be united to North Winfield.

Heath.

Heath.

THE parish church of Heath, *alias* Lowne or Lund, was given to the Abbey of Croxton at the time of its foundation in 1162, and the great tithes continued to be appropriated by that abbey until the time of the dissolution of the monasteries. Subsequently the advowson was given by Queen Mary to the burgesses of Derby. The manor, also, of Heath was ecclesiastical property, for it was bestowed by Robert de Ferrers on the monks of Gerendon, in Leicestershire. When the monks were deprived of their property it was probably granted to the family of Shrewsbury, for the Earl of Shrewsbury was possessed of the manor of Heath in 1588.

The benefice of Heath was one of the numerous sinecures held by Dr. Pegge, the Derbyshire antiquary, and he made the following contribution to the history of the parish when Mr. Nichols was compiling his records of Leicestershire:—*

Whittington, June 17th, 1793.

DEAR SIR,—The best account I can give you of my vicarage of Lowne, *alias* Heath, is as follows:—In Domesday-book it is called Lune; and in the Valor, 1291, at Lichfield, Lound, from which last I presume Lowne may be a corruption. It consisted formerly of two parts; hence in Domesday we read “in Lune duabus habet Stainulf,” &c., that is in both Lunes, &c. Lowne and Heath are mentioned as distinct places, fourteen of Elizabeth, when licence was granted to Gervase Nevill to alienate the manor of Rowthorne and all the messuages in Rowthorne, Glapwell, Heath, Lound, Harstofte and Tibshelfe “to Robert Roakby and his heirs: and again, fifteenth of Elizabeth, when James Hardwicke had licence to alienate the manor of Rowthorne with its appurtenances in Hucknall, Heath, Lound and Tibshelfe” to Nicholas Hardwicke. Hence we plainly see how the *alias* comes in. Lound is expressly called a church or rectory in the Valor of 1291; but had been before that appropriated to the abbey of Croxton, co. Leicester, though I cannot tell when nor by whom. The rectory continued with the abbey till the dissolution of that house (First Fruits' Office, 1535), but Queen Mary, Anno 1 granted the advowson to the bailiffs and burgesses of Derby in these terms: “Advocationem, donationem liberam dispositionem, and jus patronatus vicariæ ecclesiæ de Lowne, alias dictæ Hethe,” but when it came out from them to the Cavendishes, who have it now, and have had it for many years, is to me unknown; but I should suppose by exchange, as an object desirable to them, being so near to Hardwicke, and all the parish excepting two farms belonging to them. However, one of this family retaining the advowson, returned the great tythes by giving them to the then vicar and his successors; so that Heath is now a rectory, or if you will, a vicarage endowed. If Lune of Domesday were out of the way, I have a conceit that Lound might be a corruption of Lond, as if one of the divisions of this parish might be Land or arable and the other Bruneria, or heath, and it is certain that at this day they will often call this place The Heath.

I am, Sir,

Your truly affectionate and obliged Servant,
SAMUEL PEGGE.

* Nichols' *Leicestershire*, vol. ii., pt. 1, p. 151, note. Pegge's Collections, vol v. p. 17.

To this it may be added that the *Valor* or Taxation Roll of 1291, estimates the value of "Lund" church at £4 13s. 4d. The *Valor Ecclesiasticus* of Henry VIII. gives full particulars respecting the endowments of this vicarage, among which may be noticed the very unusual feature of an augmentation of grain from the greater tithes.

LOWNE ALIAS HEETH VICARIA.

Abbas de Croxton Patronus.

Dominus Nicholaus Strilley vicarius ibidem in communibus annis habet ut sequitur.			
	£	s.	d.
In primis in Mansione - - - - -		iiiij	
Item in decimis feni - - - - -		iiij	
Item in paschali rotulo - - - - -		xxiiij	
Item in oblationibus - - - - -		iiiij	viiij
Item in decimis lane et agnellorum - - - - -		vi	viiij
Item in decimis minutis et Mortuaries - - - - -		vij	iiiij
Item in augmentatione videlicet tria quarteria frumenti (wheat)			
vj quarteria secalis (rye) sex modios ordeï (barley) decem quar-			
teria avene (oats) et quinque modios pisarum (pease) - - -		lix	viiij
Summa	v	ix	iiiij
Unde resoluta Archidiacono Derby pro scenagio et procuragio -		x	vij
De claro	iiiij	xviiij	v
Decima inde		ix x ob'.	

The Parliamentary Commissioners of 1650 valued the living at £55 per annum. Mr. Thomas Keyes was then incumbent, and the Commissioners, by way of an exception, abstained from expressing any opinion as to his character.

There is no church mentioned at Heath at the time of the Domesday Survey, and it was probably erected in the first instance only a short period before the foundation of the Abbey of Croxton. The old church was situated about a quarter of a mile east of the present village of Heath, and it must have stood in solitary state for many a long year before its demolition. But here, doubtless, was the village of Lowne or Lund, and it was not till the cultivation of the moorland or *heath* commenced, that the houses gradually climbed to the summit of the hill, and took to themselves the name by which they are now almost invariably designated. This church, dedicated like its successor in honour of All Saints, was pulled down, with the exception of the porch, in 1852, and the new one built in the midst of the village.

We have not succeeded in gaining any knowledge of the old fabric prior to the year 1710, or thereabouts, when the church was visited by Francis Bassano, the heraldic painter of Derby, and from his manuscripts we extract the following notes, not hitherto published, as illustrative of the condition of the building at that date. "Over the porch door is a crucifix in stone. Within the

porch on the east side is Christ on the cross cut in stone. The church was new seated in 1701. The pulpit, with canopy newly rebuilt, to which charge the Vicar, Edward Revell, gave ten pounds. Cut on one beam of the north aisle—4 fusils in pale; on another beam—a porcupine. In a south window of the church is—4 fusils, *gules*, a crescant. In a west window the monogram {B. M. interlaced} for beata Maria. Overhead out of the church into the chancel—4 fusils in pale—varry of 6 pieces—*gules*—lyon rampant within border ingrailed, *or*, (impaling) *argent*, a saltire ingrailed, and upon a chief, *azure*, 3 cinque-foils, and over them an Earl's coronet (Shrewsbury). Towards the south end of this line is another impaled coat in colours—*argent*, 4 fusils in pale, *gules*; impaling, a chief varry and a bend."

This information is chiefly heraldic, but fortunately there are two sketches extant, one in water colours and the other in pen and ink, of the old church.*

Both of these sketches give a south view of the church, the one in water-colours containing more details, and from these it appears that the old church consisted of a nave, chancel, north aisle, tower at the west end, and south porch. The roof of the nave was covered with lead and that of the chancel with stone. There were two square-headed Perpendicular windows, lighting the nave on the south side, and, from this and other details, it is evident that the nave was extensively altered, and probably re-roofed, at the end of the fifteenth or beginning of the sixteenth century. A pointed window in the south wall of the chancel was of the Decorated style prevailing in the early half of the fourteenth century. The tower at the west end, adorned at the summit with pinnacles of anything but a gothic design, was, we are told, rebuilt some fifty years before its final demolition, and its general appearance in the sketches fully bears out such a supposition.†

The porch still stands in the old churchyard in its original position, and out of the materials of the old building a small adjunct has been erected, about twice the size of the porch, which is used as a mortuary chapel. This chapel is lighted by a three-light square-headed window at the north end, perhaps one of the windows

* These sketches are in the possession of the Rev. H. Cottingham, the Vicar of Heath, and Hault Hucknall, to whose courtesy we are indebted for several particulars relative to both these churches.

† The Rev. J. Hunter, who visited this church about the commencement of the present century, says—"The upper part of the steeple is made of wood, and has a leaded spire like Chesterfield, but not very high. It appears very ancient." Hunter's Collections, Add. MSS. 24,447, f. 24.

from the south side of the old nave. Built into the east wall is a small stone, upon which is rudely chiselled the following inscription :—

“ John Hill,
Henery Bean,
Chorchwardens,
1622.”

This must point to the date at which certain alterations, more or less extensive, were made in the old fabric. Indeed, repairs and alterations seem to have been frequent up to the time of its final overthrow, for in 1846 the church of Heath is described as “recently improved.”* The roof of the mortuary chapel is evidently constructed of beams and rafters that were used in the old building, and we think it most probable that they formed part of the roof of the chancel. To one of these beams a shield is affixed, partly broken, and upside down, bearing three fusils in pale, and another one has a unicorn’s head erased carved in relief. The shield of three or four fusils in pale, more correctly described as a pale fusilly, belongs to the family of Savage of Stainsby, and is to be noted cut in stone, on the south aisle of North Winfield Church. This must be the same shield noted by Bassano. The similar coat formerly in the window, belonged also to the Stainsbys, having a crescent for difference, to mark a younger branch of the family. The Savages being for many centuries opulent lords of the adjacent manors of Stainsby, Rowthorn, and Hardwick, were probably benefactors to the Church of Heath, and hence their arms within its precincts.† A unicorn’s head, erased, was the Savage crest, or rather the Daniel crest adopted in the fourteenth century; and the porcupine noted by Bassano, was the crest of another of their alliances.‡ The impaled coat of Shrewsbury surmounted by an earl’s coronet, described by Bassano as being over the chancel arch, is still preserved at the vicarage. It represents the impalement of Shrewsbury with Hardwick. George Talbot, sixth Earl of Shrewsbury was married to the celebrated “Bess of Hardwick” (her fourth husband). She was the daughter and heir of John Hardwick. George Talbot died in 1590.

Over the window of this building is another piece of wood carv-

* Bagshawe’s *Directory of Derbyshire*, p. 649.

† See the account of the Savage family, under Hault Hucknall, and also under North Winfield.

‡ Harl. MSS. 2094, f. 40, etc.



INCISED SLAB
HEATH OLD CHURCH

ing from the old church. Upon its surface is represented, commencing from the right, an angel with open wings, holding an uncharged shield—a winged beast with “a face as a man”—a quatrefoil flower or rose—a winged lion—another angel with shield. This is a portion we should suppose of the lower part of the old rood screen, and when perfect would have also portrayed a winged ox, and a winged eagle; these being the four emblems of the evangelists, taken from the Apocalyptic visions. The round stone font of the former church has recently been placed in this chapel, but the mouldings show it to be of post-Reformation date. The flooring is chiefly composed of monumental stones, though there are no inscriptions that take us back further than the commencement of the last century, but there is built into the west wall an oblong sepulchral slab of much interest. This incised slab, found, we believe, when the old church was pulled down, is evidently as old as the original foundation of the church, *i. e.*, of the twelfth century. It is difficult to describe it without an illustration, but we believe it to be unique, or nearly so, of its kind, and we search in vain for anything resembling it in the works of Cutts, Boutell, and others, who treat of these early sepultures. We know of no other instance of so early a date in which any attempt has been made to describe the human figure on an incised sepulchral slab. A portion of the top of the slab, with the summit of the central cross, seems to be missing. Of this central cross the stem consists of two incised lines lacking any base or “Calvary.” The right and left arms of this cross are circles containing a mullet or star of six points. Below the one on the dexter side is another circle with a star of four points. Below this again, the feet on a level with the base of the cross, is a rudely conceived figure in a long dress with a crowned head, holding a sceptre or staff surmounted by a cross. On the sinister side of the central cross are two equally rude figures facing each other, the one extending a bag or purse to the further figure, whose head is either graced with a very aquiline nose, or else is intended to be that of a bird. From between them rises a Latin cross, at the top of which is incised a circle, divided into quarterings, two of which might be described in heraldic phraseology, that did not exist when this stone was carved, as *fretty*, and the other two each contain three crosses. We hope by this description to direct the attention of antiquaries to this stone, and perchance obtain some reasonable solution of its meaning.

It now remains to notice the porch, which was not disturbed

from its old position when the nave, chancel, and tower, were all removed in 1852. Over the entrance may still be noticed the small stone crucifix, much defaced and worn, that attracted the attention of Bassano in 1710. The pointed arch of the entrance, as is shown by the mouldings of the capitals of the jambs, is of the Decorated style, which places its date not later than the fourteenth century, but the materials of the porch are of a conglomerate character, and, perhaps it was put together as it now stands, in the Perpendicular period, when the nave was re-modelled. Two battered heads that have served as brackets or terminations to a drip-stone, project one on each side of the entrance, and are as old or older than the archway, whilst the crucifix, from its large hands and rude construction, may be included with the remnants of Norman work. The sides and jambs of the inner doorway that lead into the church are composed of stones, one and all ornamented with the chevron moulding peculiar to Norman art, though there is a considerable dissimilarity in the pattern. These stones were not originally carved for their present position, but have at one time formed a portion of a round Norman arch of no little magnitude, similar to that at the adjacent church of Hault Hucknall, and leading, probably, like that one, from the nave to the chancel. Against the east side of the porch is built in the larger crucifix, also mentioned by Bassano. The stone, upon which this figure is cut in strong relief, tapers towards the feet, and is about four feet in height, by about three feet in width across the arms. To assign a use or original position for this stone is not a little difficult, for both its shape and subject forbids us to entertain the idea of its having served as a coffin lid, and its shape seems also to forbid the supposition that it once formed the reredos of an early altar. We cannot help thinking we have hit on the right conjecture in assigning it to the position of keystone to the old archway leading into the chancel, of which the stones with the chevron mouldings may have formed component parts.

The three bells that were in the tower of the old church have been removed to a similar position in its successor. They are inscribed as follows:—

I. "Anno Domini, 1847. God save His Church."

II. "Ihc. Gloria in excelsis Deo," round the haunch in Lombardic capitals. Beneath the "Ihc," is the founder's mark—G.H., with a fylfot cross below.

III. "God save His Church. 1704," in Roman capitals, round the haunch.

Killamarsk.

Killamarsh.



At the time of the taking of the Domesday Survey, there appear to have been two manors at Killamarsh (Chine-wold Marese), one belonging to Ascoit Musard, and the other to the King's Thanes. Of the succeeding owners of these manors no consecutive account has been preserved; but in the reign of King John a manor was held in Killamarsh by Philip de Dovecote, and also in the following reign by Cecily Meynell. There is also record of Hugh, the son of William de Kinwald-marsh, holding a manor here in the time of Edward II. Subsequently there is no record extant of any other manor than that which was held in the reign of Henry III. by the family of Hathersage,* and which passed in moieties to their representatives the Goushills and the Longfords. Nicholas, son and heir of Sir Nicholas de Longford, Knight, held four messuages, forty acres of land, ten acres of meadow, and forty shillings rent with the appurtenances of the King in capite by the service of finding a horse of the value of five shillings, a sack, and a pryk (or spur), for the space of four days whenever it should happen that the King's Army made war in Wales.† Ralph de Longford died seized of a moiety of this manor in 1513, and Sir William Holles died seized of the other moiety in 1542.‡ There seems to have been no church here at the time of the Domesday Survey, but one must have been erected shortly afterwards. We may certainly conclude that there was one when Philip de Dovecote held the manor.

* Calend. Rot. Chart. 33, Henry III. No. 1.

† Blount's *Antient Tenures* (first edition) p. 17. Fines 1 Ric. II. The same tenure prevailed at an earlier date than the instance quoted by Blount. See Abbrev. Rot. Orig. 33 Edw. I. No. 14, where the spur is rendered *stimulo*; 30 Edw. III. *pryk*; 47 Edw. III. *prik*, etc., etc. See also Lysons' *Derbyshire*, p. 144, note, where he says that it is elsewhere spelt *brochea*.

‡ We might have written many pages on the descent of the manor of Killamarsh, embodying a good deal of matter that has not yet been published, but we thought it better to abstain, as it has no immediate bearing on the history of the church.

Killamarsh was formerly but a parochial chapelry of Eckington, and the living was annexed to the rectory of the mother church until 1843, when by an Order of Council, dated June 10th, in pursuance of the plans of the Ecclesiastical Commissioners, it was declared to be an independent rectory. The Taxation Roll of 1291 only takes account of Killamarsh under the humble title of Eckington *cum membro*, nor has the *Valor Ecclesiasticus* any distinctive notice. The Parliamentary Commission of 1650, reported that Killamarsh was a parochial chapelry worth £50 a year, and that it ought to be united with the hamlet of Spinkhill, worth £10, and made an independent parish church.

The church, dedicated to St. Giles, consists of nave, chancel, south porch, and embattled tower. The porch is entered by a rounded wooden doorway, but the doorway into the chancel itself is a good specimen of Norman work, and is ornamented with a double row of chevron mouldings. The jambs are worked into semi-detached pillars or shafts, whose capitals are carved with clearly cut foliage. The nave is a plain building, unlighted on the north side, and having windows of the Perpendicular period on the south side. The roof possesses some features of interest. Judging from the mouldings we should date it *circa* 1450: It is a pointed roof supported by six tie-beams, the bosses in the centre of which are handsomely carved. The wall plates are embattled and further adorned with four-leaf flowers, with which also the struts are ornamented. Similar carving may be noticed on the roof of the porch. Large stone corbels project some distance from the wall, but are of no actual use, as the tie-beams rest immediately on the wall itself. The chancel is a modern erection in the Decorated style, with a high pitched roof, having been built by the rector shortly after its separation from Eckington. It is completely out of harmony with the rest of the church. In a small window in the south wall of the chancel is some fine old glass representing the Virgin and Child. The figure is about two feet six inches high, and appears crowned, holding a sceptre in the right hand. The Infant holds a lock of her hair in both his hands. On a scroll which runs across the figure is inscribed "*Sancta Maria.*" We were told that this glass was formerly in the east window of the old chancel, but this is not likely to have been the case, as it was in a south window of the chancel when Bassano visited the church about 1710. In the east window of the chancel there was then a shield bearing *az.*, 3 mullets of 6 points, *or.* This was a coat at

one time borne by Whittington, of the adjacent manor of Whittington.

In the window of the nave nearest the porch there are several diamond-shaped quarries of old glass, in yellow and white, bearing trefoils, fleur-de-lis, &c.

At the time of the rebuilding of the chancel two old monumental slabs came to light, which are now preserved by being built into the wall of the vestry on each side of the fire-place. They are neither of them quite perfect, and are about four feet in length by fifteen inches at the top. The floriated cross at the head is similar in design in each of them, and is thrown into relief by cutting away the remaining part of the stone within the circle to the depth of about half-an-inch. The stem of the cross merely consists of incised lines. One of these slabs has the symbol of the shears inscribed on the sinister side of the cross, and the other one has a broad-headed axe laid across it. The former symbol has already been discussed in these pages, and it is usual to attribute the latter memorial to the grave of the village carpenter. This is done by Bateman in his *Vestiges of the Antiquities of Derbyshire*, in describing a somewhat similar slab among the interesting collection of these memorials at Chelmorton; but there can be little doubt that these slabs marked the resting place of men of more importance than a mere woodman or carpenter. It is more natural to suppose that it represents the weapon of a man-at-arms or a knight. There is another instance of this kind among the Bake-well slabs, and a knight using an axe precisely similar in shape occurs in the Romaunt d'Alexandre (1344). * There are also several like instances among the figures of the celebrated Bayeux tapestry. On the west side of the porch, part of the stone bench appears to be formed, judging from the moulded edge, of a fragment of an old stone coffin lid; and also a portion of the step out of the porch. The date of the slabs in the vestry cannot well be put later than the thirteenth, and may possibly pertain to the twelfth century.

The font is modern, and there are no details of much interest in the church, though perhaps a word might be said of the unusually early bequests inscribed on the Parish Charity Board which is affixed to the walls. The earliest is that of William Hewitt, cutler, who left in 1480 a rent charge of 15s. yearly out of the

* Cutts' *Manual of Sepulchral Slabs*, pp. 43, 60. Boutell's *Christian Monuments*, p. 99.

Town Close. Then comes William Hewitt, 1599, clothworker in London, who left £5 4s. yearly out of land in Cawthorne, Yorkshire; this money to be given to 24 poor people at 1d. per Sunday. There are numerous other bequests of the seventeenth and eighteenth centuries.

A west gallery blocks up the archway into the tower and hides the west window. The tower is a fair specimen of the Perpendicular style, with good bell-chamber windows. The parapet is embattled, and has four crocketed pinnacles at the angles. Two gargoyles project from the summit, one on the south side representing a muzzled bear, a device which also occurs in a similar position on the church at Wingerworth.

Against the south wall of the church, on the outside, is a modern slab, the inscription of which is now almost illegible, but is perhaps worth preserving. It is thus given in Lysons:—"To the memory of John Wright, a pauper of this parish, who died May 4th, 1797, in the hundred and third year of his age. He was of middle size, temperate, and cheerful, and in the trying situation of darkness, poverty, and old age, bore his infirmities with such Christian meekness as excited the benevolence of good men, and is here recorded as an instructive lesson to others, Rev. C. Alderson, B.D., P.P.P., Anno Dni 1797."

Part of the shaft of the old cross is still upright in the churchyard, standing on two steps, reaching an altitude of five feet. Bassano describes this as "a large plain cross in a footing of three steps."

This church was in a very dilapidated state in the early part of the seventeenth century, but was begun to be put into good repair in the 14th of Charles II., as Bassano tells us, and he further adds that, at the time of his visit, "the south side was well repaired, and the remainder will be presently."

The tower contains a peal of six bells, presented by the rector at the time of the restoration of the chancel.

Langwith.

Langwith.

THE Domesday Survey is silent as to Langwith, but there is a record extant of a church in the village of Langwith as early as the reign of Henry II. (1154-1169), when Ralph Deincourt gave the advowson, together with that of the adjacent church of Elmton, to the newly-founded priory of Thurgarton, in Nottinghamshire.*

The manor of Langwith acquired the name of Langwith-Bassett, by which term it is even now sometimes designated, early in the fourteenth century, when it was held by a family of that name.† Alice, the widow of Ralph Bassett, was seized of it in the reign of Henry IV.‡ It is also termed Over Langwith, and Upper Langwith, in order to distinguish it from the adjacent parish of the same name in Nottinghamshire.

The advowson of this rectory could not have been a very valuable piece of preferment, for in the Taxation Roll of 1291 the church of Langwith is entered as paying to the Prior of Thurgarton 13s. 4d. a year, and no other value attached; in another copy of this return it is described as “indecimabilib,” i.e., titheless, or tithe free. The following is the entry relative to Langwith in the *Valor Ecclesiasticus* of 27 Henry VIII. :—

LANGWITH RECTORIA.

Prior de Thurgreton Patronus ibidem.

Dominus Nicholaus Wylde rector ibidem habet in communibus annis ut Requiritur.

In mansione cum glebis	-	-	-	-	-	-	-	-	xij	viiij
In decimis garbarum et feni	-	-	-	-	-	-	-	-	xl	
In decimis lane et agnellorum	-	-	-	-	-	-	-	-	xiiij	iiiij
In paschali rotulo	-	-	-	-	-	-	-	-	xiiij	iiiij
In oblationibus	-	-	-	-	-	-	-	-	v	viiij
In decimis minutis	-	-	-	-	-	-	-	-	ij	
In mortuariis communibus annis	-	-	-	-	-	-	-	-	iiij	iiiij

Summa - - - - - vjmarc' xs. viiijd.

Unde resoluta archidiacono Derbie pro scenagio et procuragio - - - - - x viij

De Claro - - - - - vj marc' j
Decima inde - - - - - viij j

* Thoroton's *Nottinghamshire*, p. 110.

† Quo Warranto Rolls, 4 Edward III.

‡ Inq. post Mort. 14 Hen. IV., No. 5.

The Parliamentary Commissioners in 1650 reported that the living of Langwith was worth £34 per annum, and "fitt to be united to Scarcliffe, and also that part of Houghton which is a member of Plesley. One James Trotton is present incumbent, scandalous and disaffected."

The manor of Langwith also contributed to the emoluments of other ecclesiastical foundations besides that of Thurgarton. In the reign of Henry III., Henry de Lessinton, Dean of Lincoln, had the right of free warren over this manor, as well as over the adjacent ones of Scarcliffe and Patterton;* and in the time of Henry VI. the Prior of Newstead held two messuages, two tofts, two bovates, one hundred and sixty acres of arable land, and five of meadow within the lordships of "Langwath, Milnhous, Patterton, Rowethorn et Bateley."†

The present church, dedicated to St. Helena,‡ is a small building, consisting only of a nave, chancel, and south porch, with a small tower or rather bell turret at the west end, but it contains specimens of the four different styles into which English church architecture is usually divided.

The plain round archway into the chancel is of the early Norman period, and shows, we should suppose, that a church existed here some years previous to the reign of Henry II. There is another archway almost precisely similar at the west end, from which we may conclude that a west tower was part of the original Norman design—this archway opening into it.

The chancel, from the two lancet windows in the south wall, appears to have been rebuilt in the Early English period during the thirteenth century, but the east window, as well as one of similar size and design on the south wall of the nave, are somewhat later, being plain examples in the early Decorated style. To this period (*circa* 1320) we are inclined, too, to attribute the high-pitched oaken roof which is in fair preservation. It is supported by two tie-beams, the king-post and side struts being carved into a bold tracery. The corbel terminations of the wall plates are

* Calend. Rot. Chart. 36 Hen. III.

† Inq. post Mort. 20 Hen. VI., No. 38.

‡ Certain modern directories ascribe it to the Holy Cross, and the feast of this parish is regulated by the date of that festival (September 14th). The Empress Helena is said to have found the true cross on May the 3rd, 326. She erected a church at Jerusalem to contain this relic, which was consecrated September the 13th, 335, and the first exposition of the cross occurred on the following day, being Sunday. The custom was continued annually, and the festival has been observed on this day, ever since, both by the Greek and Latin churches. This explains the apparent discrepancy in the dedication and the feast day.

ornamented with quatrefoils. The porch, also, seems to be of this date. It has a pointed stone roof, and is adorned with two crocketed pinnacles. Over the entrance is a small opening now glazed, but it has probably once served as a niche for the figure of St. Helena.

A three-light square-headed window, on the south of the nave, gives evidence that this church was further restored or repaired when the Perpendicular style was in vogue. It would be at that time, too, that the present west end to the church was built, which is surmounted by a small square tower. The battlements and pinnacles seem to be comparatively modern. It contains two small bells, both of which bear the name of Hedderley, the Nottingham bell-founder, and the date 1772.

The interior affords one object of much interest. In the south wall of the chancel is a recess, occupied by a coffin-shaped incised slab, six feet long by two broad at the upper end. The head of the cross is richly foliated, and the stem, formed of two incised lines is unusually slender, being less than one inch in width. On the dexter side is engraved a chalice, and on the sinister an open book. There is no inscription, but its date must be about the commencement of the thirteenth century. From the chalice it may be inferred that it commemorates an ecclesiastic. The occurrence of the two symbols—the chalice and the book on the same stone—is unusual, though one instance of much later date is to be seen at Chellaston in this county, and another was formerly to be seen within the altar rails at Pleasley. The assumption has been drawn that, where they both occur together, the interment of a deacon is commemorated, but a closer examination of the different examples precludes the certainty of this explanation, for an instance is known where they are represented on each side of a priest in eucharistic vestments.* Nor is it likely that this example is the tomb of a deacon, for, from its position in the wall, it is clear that it is to the memory of a founder or benefactor of the church. The foot of this slab is concealed by one end of a pointed arch which rests upon it. This archway, which rises to some height in the south wall, and which encloses that part of the wall pierced by the smallest of the lancet windows already mentioned, can hardly have been inserted in this strange position for any other purpose than that of giving additional strength to

* Bontell's *Christian Monuments*, p. 57; Cutts' *Incised Slabs*, p. 86, plates v., ix., xii., xxiii., and xliii.

a weakened part of the edifice, for it seems impossible to imagine that it could ever, in this position, have been opened out.

Bassano visited this church, which he terms Langwith Bassett, about 1710, but the only object he notes is the incised slab in the chancel. He thus describes it:—"Near to the altar, adjacent to south window, is a monument raised about three feet. The face flourished, and a bowle or chalice only upon it, which may denote the sepulture of a Priest."

At the east end of the south side of the nave is a plain square recess over a piscina, an indication of the former presence of a side-altar.

The font at the west end is a modern one, but a loose semicircular stone at its base, which may have formed part of a step to the former one, has originally served as a sepulchral memorial, for it bears on it the pedimental base of an incised cross, technically called the "calvary."

Morton.

Brackenfield.

Morton.



AS Morton is one of the Derbyshire parishes mentioned in the Domesday Survey as possessed of a church and a priest, it is rather disappointing to find so little of interest or antiquity connected with the present building. The first mention of Morton occurs in the will of Wulfrie Spott, dated in the year 1002, by which the Abbey of Burton was endowed. Morton and the adjacent manor of Ogston (Oggodestun) were both bequeathed to the abbey. At the time, however, of the Domesday Survey (1087) they were held by Walter Deincourt.* Morton was held by the Deincourts till 1442, when the Deincourt property, on the failure of male issue, passed by marriage to Cromwell and Lovell; and this manor eventually came, with Sutton and other estates, into the hands of the Leakes, in which family it continued until the death in 1736 of Nicholas Leake, Earl of Scarsdale. The advowson of the church of Morton remained during this period in the hands of the owner of the manor. The body of the church was entirely rebuilt in 1850, and it contains no monuments, or other objects of interest, of any antiquity. Nor need we have much fear that any interesting details have of late been lost, for not only does Lysons, writing in 1817, say of Morton, "the parish church contains nothing remarkable," but the earlier manuscript collections are equally silent. Dr. Pegge, however, who visited the church in 1766, gives us a few particulars relative to the old structure. He noted a north aisle to the church, and thought that appearances pointed to there formerly having been one also on the south side; adding—"Under the east window of the north aisle there is an appearance of an altar tomb, but so covered I could not be certain." He also copied the following from a brass in the chancel:—

* For a further account of the Deincourt family, see under North Winfield. The chief seat of this important family was for several generations at Park Hall, on the confines of this parish. The parish of Morton was, however, held in moieties during part of the time when it was under the Deincourt sway, for in the reign of Henry IV. Nicholas de Longford was seized of a part of the manor.—Inq. post Mort., 3 Hen. IV., No. 32.

"Here lieth the body of the virtuous and religious matron, Margery, wife of Edward Nickson, pastor of this parish,

"Quam pie obiit { salutis 1566
Die 11 Augusti anno { ætatis 43.

"Thy rest gives me a restless life,
Because thou wast a virtuous wife,
But yet I rest in hope to see
That day of Christ and then see thee.

"E. N. Maritus mæstissimus."*

In copying this a mistake of a century has clearly been made in the year of her decease, for Mr. Edward Nickson held the living of Morton at the time of the Parliamentary Survey in 1650. Of Morton the Commissioners then reported, that they thought it "fitt to be united to Shirland, being within a myle distant." Morton itself was then valued at £34, but the rectory, inclusive of Trinity Chapel, was worth £70.

The Taxation Roll of Pope Nicholas IV. (1291), values the church of Morton at £5 13s. 4d.

When the *Valor Ecclesiasticus* was compiled, 27 Henry VIII., the following particulars are recorded respecting this benefice:—

MORTON RECTORIA.

Radulphus Longford Miles et Johannes Bushie Armiger alterius vicibus patroni
ibidem.†

Dominus Robertus Snape rector ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In primis in Mansione cum glebis	-	-	xl
Item in decimis garbarum et feni de Morton	-	-	xlviij
Item in decimis garbarum de Brakenfeld Oggneston et Woolley	iiij	vj	viiij
Item in duobus messuagis in North wynfeld	-	vj	viiij
Item in paschali rotulo	-	xl	
Item in oblationibus per annum	-	xj	viiij
Item in decimis lane et agnellorum	-	xx	
Item in decimis minutis	-	vij	iiiij
Item in mortuariis	-		xx
Summa	xij		xij

DEDUCTIONES.

Unde resoluta Archidiacono Derby pro scenagio et procuragia
annuatim

	xj	j
De clarò	xj	ix
Decima inde	xxiiij	

* Pegge's Collections, vol. v., p. 37. This brass is now in the vestry, where there is also one to a daughter of Ralph Heathcote. Dr. Pegge, in another part of his Collections, mentions that it was commonly reported that Morton used to be the mother church to Shirland, "and when old Sleigh visited Mr. Heathcote (the rector of Morton) and would drink heartily, he used to say he came to suck his mother's milk. Sleigh never had any University education, but was parish schoolmaster at Chesterfield, and when Mr. Foolow left the Chapel School (the Grammar School), he supplied a while there till the new master came."

† Ralph Longford and John Bushie were also joint patrons of North Winfield. They were also commemorated at Chesterfield.—See *ante* page 157.

Of the two messuages mentioned above in the parish of North Wynfeld, the Parliamentary Commissioners wrote:—"There are two farms in North Winfeild towne, belonging to William Beardall and James Pendleton being formerly for the parish of Moreton and thought fitt to be united to North Winfeild with tythes issuing, and certain tythes held by parishioners of Moreton are thought fitt to be paid to Sherland."

The uncertain boundaries of the ecclesiastical divisions in the adjacent parishes of North Winfield and Morton, gave rise to several disputes respecting their tithes. In one of the old register books of North Winfield is a copy of the following agreement:—*

"The Art. of agreement between William Barton minister of Northwingfield and Edmund Wirkson minister of Morton in the county of Derby as followeth—Whereas sundry grounds lying within a certain circuit called the double ditch one halfe within the parish of N. W. and halfe within the parish of M. and the tyth corn hay hemp and flax are under tyth that is to say are equally to be divided between the respective parsons of the said parishes: It is hereby covenanted and agreed between the persons above named that all the grounds lying on the north side Padley Wood within the said double ditch shall pay the whole tyth of corn hay hemp and flax to Mr. Barton and all the grounds lying on the south side the said wood shall pay the whole tyth of corn hay hemp and flax to Mr. Wirkson during the natural lives of the said persons. 14th July 1653."

The tower at the west end is all that remains of the old buildings. It is a low embattled tower, with eight crocketed pinnacles, and may be considered as a fair example of the late Perpendicular style, prevalent at the end of the fifteenth, or early in the sixteenth century. It is supported by diagonally-placed buttresses. The tracery of the west window is of a debased style, and it appears as if the base of the mullions had belonged to the tracery with which it was originally filled. There is a curious architectural freak in the doorway below this window, for the moulding of the jambs or sides of this doorway stops abruptly some two feet short of the ground.

The bell-chamber contains three bells, one of which bears the simple inscription, "God save His Church;" the second only the date "1631," whilst the third (which is badly cracked) has a Lombardic S alternating with an equal-limbed cross repeated five times round the haunch. The third bell also bears a bell-founder's mark, from which we can arrive at its approximate date. We have met with a similar device at Chaddesden, Mugginton, Dronfield, Kniveton, and several other places in this county, and it is not uncommon in Nottinghamshire. The device is a shield charged in the centre with a cross, the base of which is forked and surrounded by a circle. On

* This agreement was published with various other matters taken from the North Winfield registers, in an article we contributed to the *Reliquary*, July, 1872.

the dexter side of the cross is the letter R, and on the sinister side is a bell, and in chief are two crowns, supposed from a similar blazoning on the municipal shield, to represent the town of Nottingham. This bell-mark is attributed to Richard Mellour, an opulent bell-founder of Nottingham. He was mayor of that town in 1506, and died a few years afterwards. His wife, Dame Agnes Mellour, founded the Nottingham Free School.

The church of Morton is dedicated to the Holy Cross, in which name there are fifty-nine of our old dedications, and fourteen under the synonymous phrase of the Holy Rood.

In the report of the Charity Commissioners (1827) mention is made of an annual sum of 6s. 8d., supposed to have been given for the repairs of Morton Church, still received by the churchwardens, but the origin of which is not known.

The Chapelry of Brackenfield.



WE read of Brackenfield in the days of King John, when that manor and Ogston were held by the family of Heriz. Brackenfield was at that time known as *Brackenthwaite*. The termination *thwaite*, which has also died out in more than one other Derbyshire place-name of this locality, is of no small interest, as it tends to prove the existence, in this county, of a small colony of Norsemen or Norwegians, as distinct from the general incursion of the Danes. It continued in the family of Heriz, till the beginning of the reign of Edward III., but shortly afterwards passed to the Willoughbys, with whom it continued for many generations.* In 1369 Sir Richard Willoughby held Brackenfield under the Deincourts; and about this time also Ogston became the property of the Revels, with whom it remained till the commencement of the last century, when it was brought by marriage into the hands of the Turbutt family, who now own the two manors. Sir Richard Willoughby was one of the justices of the Common Pleas in the reign of Edward III., and some time Chief Justice of the King's Bench. He acquired the Derbyshire estate of Risley by marriage with the heiress of Morteyne. Brackenfield was a township in Morton parish, and a short distance out of the village was the ancient chapel of ease—Trinity Chapel. This chapel was formerly only served four or five times in the year, by the rector of Morton, but having been augmented by Queen Anne's Bounty, it became a separate benefice more than one hundred years ago. It was severed by a deed of 1758 between Bishop Cornwallis and Ralph Heathcote, rector of Morton, and Thomas Hinckman, curate. On December 11th, 1758, it was augmented with £200 by Queen Anne's Bounty, and then the service was to be every third Sunday. It was further augmented with another £200, in June of the following

* Inq. post Mort. 3 Edw. III., No. 57; 13 Henry VI., No. 26, etc.

year.* Brackenfield has now been for some years a distinct parish, and a new church was built in the year 1856, since which time Trinity Chapel has remained in a desolate and deserted condition. It is rather singular that a recommendation to build a new church here was made two centuries ago by the Parliamentary Commissioners. They report—"Trinitye chapell with Brackenfield, Ogston, and Wolley, members of the parish of Morton, wee think fitte to be made a parish, and that there be a church built in some convenient place in Brackenfield Green." It is a small plain building, roofed with stone, and having an open bell turret for two bells on the west gable. The east gable is surmounted by a cross, but it is of modern device. Its internal dimensions are about 38 feet by 16, and ten feet of its length are partitioned off to form a chancel. It is built upon the steep slope of a hill, and the floor is far from level, as it steadily slopes down to the east end. The roof is of a high pitch and supported by four slightly curved tie-beams. All the windows are square-headed and divided by straight stone mullions without any tracery. The east window has four lights, one in the south wall of the chancel three, another on the south side two, a high one at the west end, and the one on the north side have also two apiece; of these all but the two first are now blocked up. There is a plain porch on the south side, provided with stone seats, and both the doorway of the porch and that leading into the chapel are square-headed. The walls and general features of the building are still in good repair, the outer masonry being large and carefully hewn, and its appearance points to a thorough, and probably complete renewal in the sixteenth century. The interior fittings, which have not been removed, have naturally suffered much from disuse. Rows of plain solid oak benches occupy the nave, and the chancel contains three pews on each side, all being in a greater or less state of dilapidation. In the wall under the south window of the chancel, about a foot from the ground, is a square recess or almery; whilst at the east end, on the northern side of the window is a large oblong recess some four feet from the

* Pegge's Collections, vol. 5, p. 29.

Mr. Richard Turbutt writes to Mr. Lysons, in March, 1816:—"Formerly the rector of Morton had the cure of the two churches (Morton, and Trinity Chapel, Brackenfield), and service was performed only four times in a year at the chapel. But it has at different times received the Queen's Bounty from Sir Robert Willmott, of Chadesden's family and mine, by which it has become a separate benefice. The rector has always nominated. I exercised that right the other day, and the bishop approved, but from what Sir Robert Willmott says, I think he questions my right . . . No rites of marriage or burial are ever performed there, baptisms sometimes, but at the discretion of the minister. The Registers are kept at Morton."—Lysons' Correspondence, Add. MSS., 9425, fol. 247.

ground, the lower part of which is filled up with a corbel stone or bracket. This probably was the niche for some small figure or image, or it may have served as the credence table. The font, which stands near the entrance, is, as might be expected, a modern contrivance of stone on a fluted column; for Trinity Chapel, so long as it was merely a chapel of ease to Morton, possessed neither the right of baptism or sepulture.

The most interesting feature of this chapel is the old screen, that divides the chancel from the rest of the building. This screen is of oak throughout, with a doorway in the centre, and divided on each side into six pointed lights or openings, the upper part being filled with open tracery. The screen is of the Perpendicular period and, apparently, not late in the style. On the spandril of the doorway facing west are two escutcheons carved in the wood, but they are, like the rest of the screen, much worn and the worse for age. They are now destitute of any colouring.

The dexter shield bears on two bars three water bougets, impaling a cross moline. The sinister shield has the same coat, impaling on a bend three mullets. The arms of Willoughby of Risley, with the proper tinctures, are: *Or*, on two bars *gules*, three water bougets, *argent*; and we might naturally expect to find them in this position. The coat impaled with Willoughby on the first shield is that of Beck of Pleasley, whose arms were *gules*, a cross moline, *argent*; for the nieces and co-heiresses of Anthony Beck, married Harcourt and Willoughby. Anthony Beck was the most celebrated Bishop that ever occupied the episcopal chair of Durham, and was specially honoured by the Pope with the empty but coveted title of Patriarch of Jerusalem. Anthony Beck died on 3rd March, 1311, though Lysons in his *History of Derbyshire* makes the strange mistake of giving the year of his decease in 1340. One of Bishop Beck's executors was "Robert de Willoughby, chevalier;" and Thomas de Willoughby was appointed collector of his debts.*

The arms impaled by Willoughby on the sinister shield are those of Bradborne. Thomas Willoughby, the son of Hugh Willoughby, by his wife Anne, daughter of Richard Wentworth, married Isabel, daughter of John Bradborne, of Hough (or Hulland) near Ashborne. The Bradbornes were an ancient family of Derbyshire, and connected from time to time with the most influential of the county families. Isabel was the daughter of John Bradborne, by his wife Anna Vernon, and was one of five sisters who married respectively,

* *Registrum Palatinum Dunelmense*. See also notice of Pleasley Church.

Fitzherbert, Columbell, Langford, Willoughby, and Okeover. We read of this Thomas Willoughby in the 38th year of Henry VI., and the 4th of Edward IV.* There can be no doubt that this screen was erected at the time of, or shortly after the marriage of Thomas and Isabel, which places its date about the middle of the fifteenth century. The screen is, then, older than any of the present structure (though possibly not the actual masonry) of the chapel, and it is very unfortunate that it should be thus suffered to fall into decay. Could it not find a resting-place in the new church at Brackenfield? Unless it is removed, or the windows of the old chapel re-glazed, it will not be many years before it has quite crumbled away. A portion of the open-work tracery is even now missing.

The foundations at the east end of the chapel project some way beyond the present walls, and apparently point to the greater length of its predecessor on the same site.

The will of Hugh Revel, of Shirland, dated May, 1504, mentions the following item:—"Also I will that the Trinitie chapel have my chalez, the which is now in their possession, for ever."†

We must not omit to mention that an early number of the *Reliquary* contained a brief description of this chapel, from the pen of the late Mr. Gladwin Turbutt. The article is illustrated by a good engraving of parts of the old screen, and also of a carved shield from the end of one of the pews, on which were the impaled coats of Willoughby and Beck. Mr. Turbutt mentions a legend, current in the neighbourhood, that the two bells of this chapel were stolen by Oliver Cromwell!

* Harl. MSS. 1093, fol. 133.

† Add. MSS. 6667, fol. 64.

South Normanton.

South Normanton.



THE manor of South Normanton, at the time of the Domesday Survey, was held by Edwin under William Peverel. At an early period it belonged to the family of De Alfreton, by whom it was granted, together with the adjacent manor of Pinxton, to Ralph le Poer. The heiress of Poer brought it to Le Wyne. In the time of Edward II. (1307-1326) Robert le Wyne held Normanton and Pinxton of Grey, and Grey of the king. William le Wyne, in the year 1342, sold the manors of Normanton and Pinxton, together with the advowsons of both the churches, to Sir Alured de Solney, of Newton Solney in the parish of Repton, for two hundred marks of silver. There is a deed extant, early in the reign of Richard II. (1377-1399), by which William Taillo and Adam Torald de Newton Solney, Capellanus, yield to John Bollowe, parson of Sheyle, Robert de Langham, and Lawrence de Frodleye, the manors of Pinxton and Normanton, with the advowson of Pinxton, the advowson of Normanton being specially excepted. In the 14th year of the same reign, Thomas Foljambe and Robert Langham release Pinxton and Normanton (excepting the advowson of the latter) to Thomas Stafford and Alice his wife, and to Nicholas Longford and Margaret his wife. These two last deeds seem to show that the property was held in trust during the minority of the two heiresses of Solney, or else for a time leased out of the family. Sir Thomas Stafford and Sir Nicholas Longford, by their marriage with Alice and Margaret, the co-heiresses of Solney, inherited the manor of Normanton in moieties. The Staffords speedily sold their moiety to Sir William Babington of Chilwell, and thence it descended through the Sheffields, and was sold to George Revel, of Carlingthwaite Hall, in the reign of Queen Elizabeth. The Longfords' share of the manor was purchased in 1567 by the immediate ancestors of D'Ewes Coke.

The exact descent of the advowson of Normanton Rectory after it left the Solneys cannot be traced, but in the 6 Henry IV. it was made over to Robert de Legh (or Leigh), Knight, and in the 11 Henry VI. "Robert de Legh de Adelyngton" sold it to Sir William Babington. Thus both the moiety of the manor and the advowson were again held by the same person. Sir William Babington died seized of the advowson, 33 Henry VI., when it seems to have reverted to Leigh. The presentation was again sold in the reign of James I. by Sir Bryan Leigh, and passed through the Revels to the Eardley Wilmots.*

Though no church is mentioned here in the Domesday Survey, the building itself proves that one was erected in the days of the Normans. The earliest allusion to a church in this parish that we have met with is a reference to "Adam Capellanus de Normanton" in the year 1220, which Dr. Pegge attributes to South Normanton.†

In the Taxation Roll of Pope Nicholas (1291) this church (Northmuntun) is valued at £6 13s. 4d. per annum. According to the *Valor Ecclesiasticus*, 27 Henry VIII., the rectory, after deducting the archidiaconal fees, was worth £9 15s. 4d. At that time "Sir William Lee de Adlyngton" was patron, and Milo Hudleston the rector. The Parliamentary Commissioners of 1650 estimated it at £40, and further add—"Mr. Peeter Poste is present incumbent and reputed scandalous."

The church is dedicated to St. Mary,‡ and consists of a nave, chancel, north aisle, south porch, and an embattled tower at the west end. The old doorway on the south side, with its semi-circular arch, is all that now exists to prove that a church existed here during the time when the Norman style of architecture prevailed. The porch itself is of the Decorated period, and dates from the fourteenth century. It is of a good size, but the jambs at the entrance are much worn and out of the perpendicular, whilst the courses of the stone show that it has been raised and otherwise altered from its original design. On entering the church we find that the three pointed archways supported by two octagon pillars with plain capitals, which separate the north aisle from the nave,

* Dodsworth's Collections. Add. MSS. 6667, ff. 54-115. Nichols' *Collectanea*, vol. i., p. 343; vol. viii., p. 318. Calend. Rot. Chart. 41 Edw. IV., No. 3. Inq. post Mort. 33 Hen. VI., No. 23.

† Pegge's Collections, vol. v., p. 18. He neglects to mention from whence the quotation is taken.

‡ Certain modern directories, with their usual perversity, ascribe the church to St. Michael, but we are not aware of the slightest foundation for this assertion.

are of the same period. Several corbel stones, too, project from the walls both in the nave and aisle a little below the present roof, showing from whence the former high-pitched roof sprung. From this, and other indications, we may gather that the greater part, if not the whole, of the church was re-built when the Decorated style was prevalent, probably in the reign of Edward II.

Since that date the church has undergone many alterations. The windows appear to have been mostly inserted in the Perpendicular period, though, with the exception of the west window of the aisle, and one in the south wall of the chancel, there do not appear to be any which have escaped further alteration or debasement. The pointed east window is divided into three by two straight mullions which run up the entire height, whilst one on the south side is half filled up with naked bricks. The tower, however, is a good specimen of the Perpendicular. It is supported on the west by two diagonally-placed buttresses, which are ornamented on the second set-off with small upright shields. This peculiarity, together with its general similarity of feature, points to the same architect who built the tower of South Winfield church, and it would thus fix the year of its erection somewhat later than 1440. The west and bell-chamber windows are fair specimens of the style, though a small modern doorway under the former detracts from its appearance. The parapet is embattled, and there are four crocketed pinnacles at the angles. These are obviously additions of recent times, and date back, we were told, no further than the beginning of the present century. The tower contains a peal of five bells, having the following inscriptions:—

1. "Sir Eardley Wilmot, 1813. T. Mears, of London, fecit."

2. "W. B. & Co., 1774. D. Coke, Rector. T. W., Churchwardens.

3. "The Rev. Guy Bryan, 1813. D. Mears, of London, fecit."

4. The shoulder of this bell is ornamented with fleurs-de-lis, crosses, and the monogram I H C. It also bears the founder's mark of George Oldfield of Nottingham, thus proving it to be of the seventeenth century.

5. "Geo. Dobb, of Normentun,

Gave this bell for to be rung,

1654."

Returning to the interior of the church we note the singular circumstance of there being two piscina drains in the south wall of the chancel. One is in a small niche ornamented with a trefoil

head, and is nearly level with the floor. Within the niche is a small stone shelf, which served the purpose of a credence-table, to receive certain of the sacred vessels that were used in the service of the mass previous to their being required at the altar. The other one is a simple square-cut drain let into the corner of the wide sill of the window nearest the east end. The first one is of the Decorated period, and must have been placed in the wall at a time when the level of the floor of the chancel was considerably lower than it is at present; its use being subsequently found most inconvenient would account for the construction of the second one to take its place. There is also in this corner a plain stone bracket for a saint, and there are a few fragments of old yellow glass in the east window.

The font in use (at the time of our visit) is close to the south entrance, and is a pedestal contrivance of a comparatively modern date. The fine old font, though not in use, and filled with rubbish, is happily still preserved, and has found a resting-place inside the church at the east end of the north aisle. It is of an octagonal shape, and stands on a similar base. The height of the whole is three feet six inches, and it is two feet four inches in diameter across the top. On one face is carved in bold relief a six-pointed star or mullet, on a second a trefoil, and on the remaining six a quatrefoil. It has a handsome effective appearance, and belongs, we believe, to the Decorated style, of which there are comparatively few specimens.

The north aisle has evidently been lengthened at the east end to form a chantry, or special side altar, to which there is also access by an archway into the chancel, but there is no information respecting it in the Chantry Rolls. The east window of this aisle is blocked up by a large and costly marble tomb of the weeping-cherub order. It bears a lengthy Latin inscription to the memory of Robert Revel, who died in 1714, and his wife Ann, daughter of Robert Wilmot, of Osmaston. There are no other monuments of sufficient age to warrant any description in these pages, but over a large square-headed window in the south wall of the nave, acting as a lintel, is a large slab bearing an incised cross. Some of the plaster and whitewash has split off, and exposed part of the head and stem. It appears to be of early design, and is possibly of the twelfth century, representing a burial coeval with the church that existed here in the Norman period.

The south wall of the chancel has been propped up on the ex-

terior with a large clumsy buttress, formed partly of bricks and partly of stone. It partially conceals an arched sepulchral recess which has been ornamented with crockets and other work of the Decorated period.

When Bassano visited this church, about 1710, he noted in a low window on the south side of the chancel the following arms—*arg.*, a cross patee, *sa.*, which he attributes to Banaster. But though he is right in thinking that the ancient family of Banaster bore this coat,* there was no connection whatever, so far as we are aware, between Banaster and either the church or manor of Normanton. This coat was, however, also borne by Leigh of Adlington, and we might naturally expect to meet with their arms in a church of which they were for some time the patrons.†

*Harl. MSS. 6589.

†We believe this to have been the same family of Leigh connected with one of the Chesterfield chantries, and whose arms we noted in the description of the heraldry of that church.

Norton.

Norton.

HE first historical mention of Norton is as early as the reign of King Ethelred, in the year 1002. This occurs in the will of Wulfrie Spott, by which he very wealthily endowed the Abbey of Burton, especially with manors in Derbyshire, such as Stretton, Ogston, Winfield, Morton, Breadsall, Morley, and many others. Lysons, misreading the *Monasticon*, added Norton to this list, but the actual words of the will are, "I give to Ufegeat the land at Norton, on the condition that he may the better be a friend and support to the convent (Burton)." In fact, the manor has always been in civil hands; in the Domesday Survey it is described as being held by Godeva and Bada in the time of Edward the Confessor, and was then held by Ingram (under Roger de Busli), the ancestor of Robert Fitz Ranulph, by whom it was subsequently inherited.

There is no mention of a church at Norton at the time of the Domesday Survey, and it seems probable that it was originally built by Robert Fitz Ranulph, who was lord of Alfreton and Norton. He founded Beauchief Abbey, in the reign of Henry II., between the years 1172 and 1176, and bestowed upon it the churches of Norton and Alfreton, in this county; Edwalton in Nottinghamshire; and Wimeswold in Leicestershire.

The church is one of the two hundred and twenty-two old dedications to that favourite saint of English church-builders—St. James. A modern directory erroneously speaks of it as dedicated to the Holy Cross, but this error seems to have been caused by confusing it with the parish church of Morton. It consists of a nave and chancel, with side aisles, and a tower at the west end. On entering the church we at once see the evidences of the original building of Robert Fitz Ranulph in some work of the late Norman period. The side aisles are separated from the nave by semi-circu-

lar arches, supported alternately by round and octagon pillars. On each side, about the centre, is a single arch of extreme width, measuring about eighteen feet between the pillars, but it is evident that these wide arches are not part of the original plan, as they have been formed by cutting away the centre pillar, to afford more space for pews. The small arch nearest to the chancel on the north side is pointed, and thus forms an exception to the late Norman style. The corresponding arch on the south side terminates in a corbel stone, which consists of a quaintly carved head.

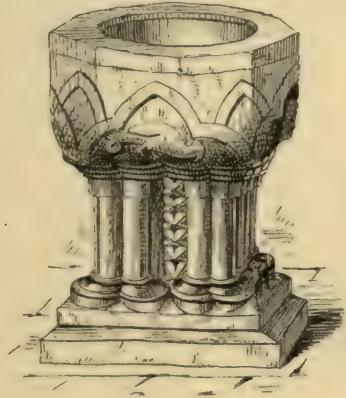
Although there are but slight traces of the next period to be found in the actual structure, yet we have a highly interesting specimen of Early English art in the handsome font, which stands under the gallery at the west end of the church. This font stands upon four groups of pillars, three in each, the interstices being filled with the characteristic toothed ornament. The sides of the top are well carved with different devices. On the side facing the east is a very curious figure, somewhat resembling the cockatrice of fable. It is a bird with a reptile's tail, whilst the face has a human expression. The head is represented as looking upwards with a humiliated expression on its countenance. Figures of this description are occasionally, though rarely, found upon fonts both in this country and on the continent. We suppose it to represent Satan expressing his anguish at the rite of Christian baptism.* The other sides are adorned with foliage and human heads. The date of this font we should place about the year 1220, when the Early English style was in its perfection. To the same period we are inclined to attribute the archway leading into the chancel; the handsome carvings of the capitals and its side pillars appear to be of this date, though it is possible that it may be much later. The carving of these capitals consists of well defined leaves, with their ends slightly curled over, a design that is met with in the best specimens of the architecture of this period.

Almost the whole of the rest of the church is of the Perpendicular period. The windows of both the north and south aisles are square-headed and of a plain description. The north aisle has been rebuilt and somewhat widened within the last few years, but the windows are identical in size and design with those that previously existed. The whole of these side aisles, as well as the nave and chancel, are embattled and adorned with occasional pin-

* Compare the fonts at Ashford and Youlgreave.



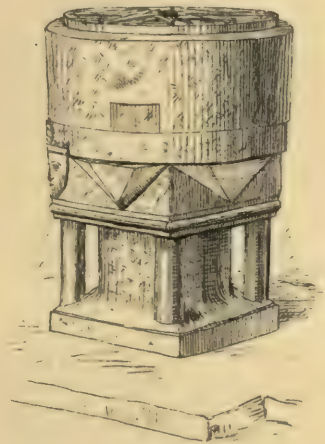
ASHOVER



NORTON



NORTH WINFIELD



STAVELEY

nacles. The windows of the chancel are also of the same period, the east window of five lights being of an unusual width. The side aisles, instead of terminating where the nave ends, are extended (in a somewhat greater width) parallel with the chancel; thus forming two side chapels, connected by archways with the chancel itself. The chapel on the north side is now blocked out from the church, and is used as the Sunday School; the corresponding one on the opposite side is the Blythe chapel. The east windows of both of these aisles are of the same Perpendicular description. The south side of the church is destitute of a porch, and the doorway is mutilated, the side pillars being wooden instead of stone. At the end of the south aisle, immediately beneath the corbel-head already mentioned, is a niche with a trefoil-head, which has formerly held the figure of a saint. This tends to point out the existence of a side altar in this position. Above the arches of the nave are the clerestory windows, four on each side. They are of a very plain description, and have been evidently inserted in the place of older ones at a comparatively modern period.

With the exception of the Blythe monuments, there are now no other ancient details of interest within the church. The interior is much disfigured with old-fashioned high pews, and the large gallery at the west end, which reaches nearly to the roof, completely blocks up the fine archway leading into the tower.

The monument to William Blythe and his wife is in the south aisle or chapel of the chancel. This memorial is beautifully designed, and is formed of slabs of alabaster, with two effigies of that material reclining on the surface. The man is clad in the long robes of a civilian, with full sleeves, and his head, which rests upon a cushion, is uncovered. Under the right arm is a bag or scrip, and the feet rest upon a dog. The woman wears a close-fitting robe, and has upon her head the head-dress with falling lappets, usually worn by ladies at the close of the fifteenth century. The sides of this monument are enriched with figures in bas-relief under elaborately crocketed canopies. There are seven figures on the north side, now much mutilated, but they appear to have been angels holding shields before them; the other side is almost entirely hidden by an elevated mass of masonry which covers the Shore vault. Some of the coats of arms can be still deciphered. On the north side are—three cinquefoils between nine cross crosslets fitchy (Austin), and, per pale, *gu.* and *arg.*, a cross potent counterpotent and quadrate between four crosses patty

counterchanged (See of Lichfield), impaling, *erm.*, three roebucks trippant, *gu.*, attired, *or* (Blythe). On the other side is Blythe repeated, and a coat impaling Blythe, of which the small fragment that is left seems to be a diminutive cross, but it is in reality the top of a sceptre, being all that remains of the arms of the See of Salisbury—the Blessed Virgin and Child, in her left hand a sceptre.*

It has been generally supposed that the family of Blythe came from Leeds about the end of the fifteenth century. William Blythe, the father of the Blythe commemorated by this monument, is described as being of Leeds in the Herald's Visitation;† but it is now considered that this was a false rendering for Lees (Norton Lees), where the family of Blythe held property as early as the reign of Edward III. William Blythe married the daughter of an Austin, of Birley, and had by her five sons:‡—Thomas, Roger, John, Geoffrey, and Richard. Thomas, the eldest son, married the daughter and heiress of Skelley, one of their sons becoming Archdeacon of Lichfield, and another Master of Trinity College, Cambridge. Roger died *s. p.* Richard married Catherine, daughter and heiress of Birchett, of Birchett.

John Blythe was educated at Cambridge. He is mentioned as being Warden of King's Hall in 1488, and he was Chancellor of the University in 1494. Besides these offices he held many lucrative appointments in the Church. He was prebend of several cathedrals, and was Archdeacon of both Stow and Huntingdon in the diocese of Lincoln, though it does not appear that he ever resided in that diocese. In 1485 we find him Archdeacon of Richmond in Yorkshire, and in 1492 he was appointed Master of the Rolls. Finally, on the 23rd of February, 1494, he was consecrated at Lambeth, to the Bishopric of Salisbury. He died on the 23rd of August, 1499, and was buried in his cathedral.§ His brother Geoffrey appears to have been equally fortunate in his share of Church emoluments. He succeeded John as Warden of King's Hall, John having vacated that patent in his brother's favour a year before his death. After enjoying various Church dignities, he was consecrated Bishop of Coventry and Lichfield in the year 1503,

* For this explanation of the fragmentary coat we are indebted to the late Mr. Swift, of Sheffield.

† Harl. MSS. 1093, fol. 127.

‡ *Reliquary*, April, 1865.

§ *History of Salisbury Cathedral*, p. 209; Hardy's *Le Neve*, vol. ii., pp. 302, 600; Whittaker's *Richmond*, p. 37.

and retained this bishopric for thirty years up to the time of his death. The monument we have just described was put up by Geoffrey to the memory of his parents. In 1524 he also founded a chantry where mass should be said for the benefit of their souls.

This Chantry is thus described in the Chantry Roll:—

“The Chauntry beyng a Donatyve founded by Jeffreye Blythe, somtyme Bysshoppe of Coventre and Lychfeld to praye for the soule of Hen. VII. etc. cxjs. viij*d.* clere cxjs. viij*d.* with cvjs. viij*d.* purchased of the Abbott and Convent of Derbye, and now payd oute of the Corte of Augmentacons and vs. for his mancyon house with a garden which the Vicar of Norton did let to ferme. Rob. Aleyn Chauntry Preste. Stock viijs. j chalyce and ij vestments. Will. Blythe the patron thereof keypth.”

The “mancyon house,” belonging to this chantry, was, after the Reformation, turned into an alehouse, but was pulled down at the commencement of the century. It stood on the western side of Norton Green, and Geoffrey purchased the land from the parish for ten marks on condition of their keeping up a stock of ten kine. The vicar was responsible for this, and in default was to forfeit his weekly allowance of nine gallons of ale, and nine keyst of bread, which he received from Beauchief Abbey, till the stock was made good.

An alabaster slab, to the memory of Richard Blythe, who married Katharine Birchett, may still be seen on the floor of the chancel, though much obliterated and disfigured. We can, however, give the greater part of the inscription from a transcript that was made on the 18th of July, 1781—“Orate pro aminabus Ricardi Blithe et Katharinæ uxoris ejus quiquidem Ricardus obiit xxiiij die vicessimo quarto pp Amen.”* William Blythe, mentioned in the Chantry Roll, would be the eldest son of Richard, and nephew of the Bishop. There was another nephew of the same name, son of the eldest brother, Thomas, but he was not connected with the manor of Norton, having come into a large fortune with his wife, and residing at Barnby, Yorks. Nor can there be any doubt that Bishop Geoffrey, at the same time that he erected this tomb, also built the chapel, which forms the south aisle of the chancel, for the purposes of a chantry to the memory of his parents, and probably restored the church throughout. The buttresses on each side of the doorway into this chapel, are ornamented with shields carved on the stone. That on the left hand has the

* Pegge's Collections, vol. iii.

arms of Blythe, whilst that on the right is now defaced, and was in that condition even when Bassano visited the church about 1710. But that gentleman was assured by Mr. Tricket, who was then vicar, that it formerly bore Coventry and Lichfield.

The original oaken roof of this chapel is in a fair state of preservation. The bosses are effectively carved with various devices, amongst which may be noticed, alpha and omega, I.H.S., a rose, the arms of Blythe, and the initial letter B.

In Hunter's Collections, * there is an interesting correspondence preserved between the Vicar of Norton and his Bishop relative to the interior arrangements of this church, in the first half of the seventeenth century. A letter to the Bishop of Lichfield and Coventry from the vicar, Richard Edwards, under date 27th December, 1637, states that when he first came the reading pew stood at the upper end of the church on the south side, the middle alley being five feet wide and eight feet long, and the pulpit on the north side over against it. A few years after, the churchwarden with his assent, removed the reading pew to the north side against the pulpit. John Bullock, his "worthy patron and lord of the manor," procured a grant from the Bishop, of the place where the reading pew had stood, for a seat; but in the meantime some of the parishioners had put a seat there, four feet wide, which Mr. Bullock occupied. But about 1629 Mr. George Gill, having married a gentlewoman of good worth, got permission to place a seat there, and now that the church was undergoing repairs a dispute had arisen between Mr. Gill and Mr. Bullock. John Bullock in answer to interrogatories, said that "the pretended quire is no part of either the church or chancell, but founded in Henry 7th time by Bishop Blythe, your lordship's predecessor, and dedicated by him, together with the chantry there, for a singinge masse-priest. Both of which were dissolved by a statute of Edward VI. and granted away from the Crown, which quire hath continued by name of the Blythes (as their lay fee) ever since, and by them repayred and used for a burying place. The sayd Bishop's father and mother being there entombed, and the sayd Bishop himselfe, his brother of Salisbury, and all the rest of the said Blythes children pictured about the sayd tombe, untill about 14 years since, that Charles Blythe now living sold the said quire together with the Manor of Norton unto mee, reserving a burying place therein for himself and family. Which quire I finding in great decay of that side adjoining my chancel (to

* Hunter's Collections. Add. MSS. 24, 477, f. 16.

the ruin of the sayd side thereof) I offered to the parish to reparaire." This offer appears to have been ungraciously received by the parish, especially by Philip Gill, upon which, Mr. Bullock, "advising with workmen," seems to have completed the repairs on his own responsibility. How Mr. Bullock and Mr. Gill eventually settled their differences is not related.

Mr. Charles Blythe, from whom Mr. Bullock purchased the Manor of Norton, was the fourth in direct descent from Richard Blythe, the brother of the bishops. He died in 1645. John Bullock died two years later, and was interred in the church at Norton, but his tomb, which was noted by Bassano, in 1710, has disappeared. The Bullocks had purchased other lands in the parish, nearly a century before Charles Blythe sold the manor.

Though there are no other ancient monuments visible in the church, it is supposed that certain memorials are concealed under the Haselbarow pew. Dr. Pegge was informed by Mr. Newton that "he once saw under the Haselbarow seat two or three of the Seliokes, in effigy at full length, but they are all now boarded up." But a later authority mentions that a tomb in bas-relief of a Seliok under a pew was broken up during alterations of the present century.* The Seliokes, of Haselbarow Hall, in this parish, were a very ancient family. Ten generations are recorded in the Visitation of 1569. They continued on that estate till the reign of Queen Elizabeth, when it was sold to the Stories. William Blythe, of Birchett, son of Richard, married one of the Seliokes.

From Bassano's notes, as well as from another manuscript source, a few further particulars can be obtained with respect to this church at the commencement of the last century.† There were then two stones in the south aisle, on which there had been portraitures in brass. One of these was the wife of Major Spencer, of Attercliff. She was the daughter of Leonard Gill, Esq., of the Oaks, Norton, and dying in childbed, was represented with the infant in her arms.‡ The Oaks was occupied by the Gills, who succeeded to the Morewoods in the seventeenth century, and it subsequently passed by marriage to the Bagshawes. The other brass had the portraits of John Parker, of Norton Lees, and his wife. Thomas Parker settled at Norton Lees, as early as the reign of Richard II., by marriage with the heiress of Gotham, and John Parker was the last of his direct

* Hunter's Collections. Add. MSS. 24,466.

† Add. MSS., 6701, fol. 60.

‡ Haines' *Manual of Monumental Brasses*, vol. i., p. 220.

male descendants, and died in the reign of Charles I. Anne, the daughter and heiress of John Parker, brought the estate to Francis Barker.

There was also an elaborate coat of arms emblazoned in the east window, which has now disappeared. We take the description of this coat from Bassano's notes, and add in brackets the families to which the different bearings probably belonged:—

"A quartered coat, 1st and 4th, *az.*, two chevrons, *or* (Alfreton, for Chaworth); 2nd and 3rd, *arg.*, an escutcheon with an orle of sex de foiles, *sa.* (Caltoft);

with which is another quartered coat impaled—

"1. *Arg.*, a fesse, *gu.* (borne by many families, but probably here Weldon).

"2. —.

"3. *Az.*, a chevron, *or*, within an orle of bezants (Zouch).*

"4. *Or*, three pales, *gu.*, within an orle of bezants (Basset).†

"5. *Az.*, a crosse, *arg.*, quarter-pierced" (Aylesbury).

These arms are of much interest in connection with the history of the manor of Norton. Thomas, Lord Alfreton, the great grand-son of Robert Fitz-Ranulph, the founder of Beauchief, and lord of the manor of Norton, died without issue, and this manor passed with one of his sisters and co-heiresses to William Chaworth.‡ From the Chaworths it passed in the fifteenth century to John Ormond, and thence in moieties to Dynham and Babington. Subsequently both moieties were purchased by the Blythes.

When William Chaworth married Alice, co-heiress of Alfreton, he assumed the latter arms. Sir William Chaworth, the sixth in descent from this match, married, in 1398, Alice, daughter and heiress of Sir John Caltoft. Their son and heir, in whose life-time the coat of arms in the east window was probably put up, married Elizabeth, who represented a co-heiress of Zouch, of Harringworth. The presence of

* The arms of Zouch varied much in tincture, at a time when tinctures were frequently changed for "a difference." The field was usually *gules*, but not only did the field vary, for the chevron is found *argent* and *ermine*.—Papworth's *British Armorial*, p. 465, etc.

† The arms of the wide-spreading family of Basset were in almost endless variety, and altered with much apparent caprice. The arms of Basset, Lord Weldon, are more than once given as above, but within a *bordure besanty*. That excellent herald, William Wyrley, in his rare treatise, *The True Use of Armorie* (1592), takes the family of Basset to illustrate the old way of "differencing." Of this particular coat he remarks—"Ralph Basset, the eldest sonne of Richard, which Richard and Mauld Rydell, and to whom his mother gave the baronie of Weldon, bare gold three pales red, a border of steele studded with gold compassing the same about."

Inq. post Mort. 29 Edward I., No. 109; 31 Edw. III., No. 4; 37 Henry VI., No. 25.

the other coats on this shield will be explained by referring to the pedigree of Elizabeth Babington in the account of Ashover Church.*

The gift of the church of Norton to the Abbey of Beauchief simply implied, in the first instance, the gift of the advowson. When Pope Nicholas' Taxation Roll was taken in 1291, Norton is described as an "ecclesia" (not a vicarage) worth £8 0s. 0d. per annum. But subsequently the rectorial tithes were appropriated by the monastery, and Norton made a vicarage. The *Valor Ecclesiasticus* of 27 Henry VIII., gives the following details with respect to the vicarage and chantry of Norton:—

NORTON VICARIA.

Abbas de Bello Capite Patronus.

Dominus Thomas Gilberte Vicarius ibidem habet communibus annis ut sequitur.

	£	s.	d.
In primis in mansione cum glebis et pertinenciis - - - -		xx	
Item in corrodio de monasterio de Bello Capite et valet per annum		liij	iiij
Item in paschali rotulo communibus annis - - - -		xl	
Item in decimis minutis ut ancaram porcellorum lini et ovorum -		vj	viiij
Item in oblationibus - - - - -		xiiij	iiij
Summa - - -	v	xiiij	iiij

de quibus nihil oneratur.

NORTON CANTERIA.

Fundata per Galfridum Blithe nuper Coventrensem et Lichfeldensem episcopum.

	£	s.	d.
Dominus Robertus Alanus cantarista ibidem habet in mansionem†			
cum gardino per ibidem - - - - -		v	
Item de monasterio de Darley in comitatu Derby in pensione -	v	vj	viiij
Summa - - -	v	xi	viiij

The same authority gives the clear annual value of the rectory of Norton, then in the hands of the Abbey, as £7 16s. 1d. The Abbey also possessed other properties within the parish, which brought them in an additional income of £13 19s. 2d.

The Parliamentary Commission of 1650 reported the vicarage of Norton to be worth £23 15s. 0d. per annum. The incumbent was one "Mr. Kellam Mainwaring, who hath formerly been sequestered in another countye, and is scandalous."‡

The tower, which is of no great elevation, is entered by a modern doorway on the south side. Its summit is embattled and ornamented with turrets. Judging from the windows of the bell-chamber, we are

* See *ante*, Ashover Church, p. 32; also p. 11 for the account of the tomb of John Ormond, at Alfreton.

† The chantry house (or mansion) was situated on the west side of Norton Green. Lysons makes a singular blunder in describing it as the chantry chapel, and says that after the Reformation it was desecrated and turned into an alehouse, but finally pulled down by Mr. Joseph Offley. The chantry chapel was within the church; the house pulled down by Mr. Offley was merely the house built by Bishop Blythe for the residence of the chantry priest.

‡ Parliamentary Survey of Livings, vol. vi., p. 468 (Lambeth Palace MSS.)

inclined to think that the tower is of little earlier date than the body of the church, which appears to have been rebuilt in the time of Henry VII. The ascent to the bells is by no means an easy task, as the tower is destitute of a staircase, and the ladders lack many a rung, whilst the trap door, through which one has finally to squeeze, is of very small dimensions. The clerk amused us much with narrating the experiences of a former fat adventurer who had stuck fast in this aperture for a considerable period. After all one's trouble the climb is but poorly repaid, for the bells, which are six in number, bear the date of 1810. They were cast by James Harrison, of Barton.

In the churchyard, which is well kept, may be noticed the lower portion of the shaft of the old cross, standing upon four circular steps.

Pington.

Pinxton.



CONSIDERABLE part of the parish of Pinxton lies in the county of Nottinghamshire, but the church and village are in Derbyshire. Lysons says that the manor is supposed to have been the Snodeswic, which was given by Wulfrie Spott, as an appendage to Morton, to Burton Abbey; and the Esnotrewic of the Domesday Survey, which was held by Drago under William Peverell. The manor of Pinxton was subsequently held for many generations in connection with the whole or a moiety of the adjacent manor of South Normanton, and we refer the reader to the account of South Normanton church, for the various references to the history of the advowson of this rectory that we have been able to collect. It will there be seen that Nicholas and Alice Longford sold their share of Pinxton and Normanton to Sir William Babington, of Chilwell, at the commencement of the reign of Henry VI., and this share seems to have included the advowson of Pinxton, for Sir William Babington died seized of half the manor of Pinxton and the advowson of the church before the end of the same reign.* Sir William Babington was Chief Justice of the Common Pleas, and filled various other legal offices in the reign of Henry. According to Nichols he was buried at Lenton Priory, 1455, "having lived 99 years in godly life and conversation."† The advowson descended from the Babingtons to the Sheffields, and subsequently continued to belong to the various holders of the manor. There is no reason to doubt that there was an independent benefice at Pinxton as early as the thirteenth century; and it is, therefore, very strange to find it altogether omitted from the Taxation Roll taken in 1291. It is not, however, omitted from the next roll-call of the clergy and their benefices

* Inq. post Mort. 33 Hen. VI., No. 23.

† Nichol's *Collectanea*, vol. viii., p. 219.

—the *Valor Ecclesiasticus* of 27 Henry VIII.—where it is thus described :—

PYNKSTON RECTORIA.

Sheffield Patronus ibidem.

Dominus Christoferus Roodes rector ibidem habet in communibus annis ut sequitur.

In mansione cum gleba et pertinenciis	-	-	-	-	-	-	-	-	xx	
In decimis garbarum et feni	-	-	-	-	-	-	-	-	liij	iiij
In paschali rotulo	-	-	-	-	-	-	-	-	xxxiiij	
In decimis lane et agnellorum	-	-	-	-	-	-	-	-	vj	viiij
In oblationibus	-	-	-	-	-	-	-	-	v	
In decimis carbonum	-	-	-	-	-	-	-	-	iiij	
In decimis molendini	-	-	-	-	-	-	-	-	iiij	
In decimis minutis	-	-	-	-	-	-	-	-	ij	viiij
Summa	-	-	-	-	-	-	-	-	vi	x viij

From this total a deduction for archidiaconal fees was made of 10s., leaving a clear income of £6 0s. 8d.

The Parliamentary Commissioners reported of "Pinkestone," in 1650, that it was fit to be united to South Normanton and South Normanton to be enlarged "if there be neede." Mr. Ralph Rhoades was then the incumbent.

The church is dedicated to St. Helen, and is a most singular structure. It may confidently lay claim to the palm for ugliness among all the churches of the Hundred of Scarsdale. The more modern part of the church consists of a chancel and nave, with a porch at the west end. On the south side of the chancel is a fragment of the old church with the tower. The round-headed windows, and general aspect of the main part of the building, clearly point to the style that was in vogue about the middle of last century. The actual date of the rebuilding is probably indicated on one of the beams of the roof of the nave, which is incised with the letters "F.L." and the year "1755." Some of these beams appear to have formed part of an earlier roof of the Perpendicular period. The old font is still preserved close to the western door. It is of large dimensions, and of a plain octagonal form on a well-moulded base. It stands a little over three feet high, and is twenty-nine inches in diameter across the top. The basin is twenty-two inches in diameter and twelve deep.

In the paving of the aisle of the nave may be noticed several fragments of early incised slabs, all apparently of the thirteenth century or thereabouts. On one of these, that lacks the head, is the stem of a sepulchral cross, having on the dexter side a pair of shears, and on the sinister a sword. This fragment is of much interest to those who study these early memorials. In the first place the form of the shears is peculiar; they have double-pierced

handles, like modern tailor's scissors, a shape that we have not previously noticed, and which we fail to find depicted in any of the manuals of incised slabs with which we are acquainted. Doubtless when originally sculptured, their shape would point to some well-known distinctive branch of the lucrative trade of woolstapler or clothier. Again, a controversy at one time existed among antiquaries, to which allusion is elsewhere made in these pages,* as to the meaning of the symbol of the shears; for it was contended by some that they were merely an emblem of the female sex. The combination, however, of symbols on this slab—a combination hitherto unnoted—affords an additional argument against the correctness of this surmise. The sword and shears seem to point out that the deceased, though a wool merchant, or of a wool merchant's family, bore arms in the field. Beyond these fragments there are no early memorials. One of post-Reformation date, from the chancel floor, is perhaps worthy of reproduction from the quaint way in which the words are divided and the absence of proper space between them:—

“ MARCH121674
 THENWASHERE
 INTEREDTHE
 BODYOFMARYKEL
 SALAGED82”

A modern semi-circular archway opens from the south side of the chancel into a portion of the old edifice. The east side of this chapel, as it were, which is but about six feet across, is lighted by a comparatively modern square-headed window of three lights, and the west end by a small lancet window of the Early English period in the thirteenth century. Of the same date is a stone bracket with boldly cut foliage against the south wall.

A small doorway, not six feet high, opens into the basement of the tower. The tower is in itself peculiar for its oblong shape, its east and west sides being much less in width than the north and south. It is of a later date than the lancet window, as is at once shown by the Decorated tracery of the pointed east window, which alone gives light, the other sides being unpierced. It is evident, both from the interior and exterior, that the upper part of the tower, though composed of old material, has been rebuilt—perhaps at the time when the body of the church was re-erected. This is plainly shown by the square-topped windows of the bell-

* See the subsequent account of the Church at Pleasley.

chamber, the lintels of which, as may be seen from the inside, have done duty in the base of some earlier windows.

The tower contains two bells. The only one in use bears the inscription, "Thomas Mears, of London, fecit, 1803." The other one, which is woefully cracked, is of considerable age. It has no bell-founders' mark or date, but the inscription, in black-letter, runs as follows:—"Ave gratia plena dominus tecum."

The south wall of the tower is supported by two buttresses, which only reach to the first story. This tower, and its adjacent fragment of old work, are not a little puzzling; but the most likely conjecture that occurred to us was this, that the part of the old church that now opens out of the chancel, occupied the same relative position to the body of the original church, to which it served as a transept, or chantry for the side altar, at the time when the Early English lancet windows were in vogue; that the doorway, that now leads into the tower, then opened on the churchyard; and that the tower was an after-thought, the church having previously only had a western bell-turret, and that it was built on to the end of this chantry as the most convenient and least expensive place. This, too, might account for the peculiarity of its oblong shape, for had it been built of an equal square with the previously existing wall, it would have been so large as to be quite out of proportion with the rest of the church.

When Bassano visited this church, about 1710, he made a few interesting notes relative to it, though it had then no monuments, arms, or inscriptions, save a shield cut in wood over the chancel archway, upon which were the emblems of our Saviour's passion. As to the quaint disposition of the church he remarks, "what seems observable here is that ye steple stands on ye south side of ye church, which seems to have been builded at several times." He records the tradition that Sir Hugh Pinkinson was once the lord of this manor, that from him it went to the family of Cliffords, and that here was born Fair Rosamund. It is interesting to note that, though one hundred and fifty years have elapsed since this was written, the tradition, with respect to Fair Rosamund having been born in a castle close to this church, is yet whispered about in the neighbourhood. Rosamund was the daughter of Walter, Lord Clifford. Bassano further describes the hillocks, and traces of walls that then remained to the south and west of the churchyard. Certain of these hillocks were opened in 1686, when searching for coal; and several old lead pipes were discovered, which had served

in former days to convey water to the ancient mansion. But a more interesting discovery than this was made about the same time on the east side of the churchyard, when there were found "Imagies of ye Virginn and 12 apostles, fully portrayed and curiously cut in alibaster, with gold upon them then faire to be seen." What has become of these interesting relics?

Pleasley.

Shirebrook.

Pleasley.



OF the manor of Pleasley (or Plesley) no mention is made in the Domesday Survey. One of the earliest allusions to it, with which we are acquainted, is in the abstract of pleadings of the year 1213, when Ralph Willoughby had a freehold in Pleseley.* The Willoughbys came originally from Lincolnshire, but obtained a standing in this county by marriage with one of the co-heiresses of Serlo de Plesley, who died in 1203. But the interest of the Willoughbys at that time appears to have been rather in the park of Pleasley, than in the manor proper. This park of Pleasley, generally termed Warsop Wood, was subsequently held for several generations by the family of Roos.†

In the reign, however, of Edward I., both the manor and church of Pleasley were held conjointly by Thomas Beck, who also obtained a special grant of free warren.‡ The Beck family settled in this county at an early period, for shortly after the Conquest we find one Ernulf de Beck, lord of the manor of Hilton, in the parish of Marston-on-Dove.§ Thomas Beck, of Pleasley, held the important office of Lord Treasurer to Edward I., and was also appointed by the king to the Bishopric of St. David's on the subjection of Wales.|| Pleasley must

* *Placitorum Abbreviatio*, 14 John, Rot. 13, in dorso.

† Inq. post Mort. 46 Edw. III., No. 8; 9 Hen. VI., No. 48.

‡ Calend. Rot. Chart., 13 Edw. I., No. 105.

§ Dugdale's *Monasticon*, vol. i., p. 355. For the early pedigree of Beck or Beke, see Nichol's *Collectanea*, vol. iv., pp. 331-345.

|| At the time of the first establishment of Christianity in Britain there were three Archbishops, whose sees were situated at London, York, and Caerleon, the last being transferred to Mynyw, in 519, on account of its too great proximity to the Saxons, and afterwards called St. David's, from the Archbishop who effected the removal. To twenty-six of his successors did the title remain, but Archbishop Sampson, alarmed at the plague, removed with all his clergy, to Dol, in Brittany, and the subsequent possessors of the see of St. David's were merely styled bishops. In 1115, Bishop Bernard submitted to the metropolitan of Canterbury, and lost for the Welsh Church its independence. Several of his successors, however, including the celebrated Giraldus Cambrensis, stoutly resisted the jurisdiction of Canterbury, and the final claim was made by Thomas Beck, when in 1284 a general visitation of the Welsh dioceses was made by John Peckham, Archbishop of Canterbury. The appeal was disallowed, and Peckham avenged himself on Bishop Beck, by depriving the resident priests of the Cathedral of their canonries, because they had adhered to the primitive custom of marriage.—Wilkins, vol. ii., p. 106.

have been a place of some little importance at this period in its history, for the bishop obtained in the year 1284, a grant of a market here, as well as a fair for three days at the festival of St. Mark.*

On the death of the Bishop of St. David's, his brother Anthony succeeded to his estates, and died seized of the manor and advowson of Pleasley in 1311.† The Becks seem to have been a family that basked in royal favour. Anthony was the second son of Walter Beck, Baron of Eresby, in Lincolnshire. He accompanied Prince Edward to the Holy Land, and was one of his closest friends. On his return to England in 1274 with Edward, who was then king, Anthony entered into orders, and was rapidly preferred. He obtained successively a prebendary at Dublin, a canonry at Pontefract, and a prebendary at Ripon. In 1275 he was made Archdeacon of Durham, and prebend of St. Paul's, London. As to secular appointments, he held during all this time the office of royal secretary, and was also keeper of the wardrobe, and constable of the Tower. On the 9th of July, 1283, he was elected Bishop of Durham, and was not enthroned till two years later; when, owing to a dispute between the Archbishop of York and the Prior of Durham, as to the right of performing the ceremony, he received the mitre from the hands of his brother, Thomas Beck, the Bishop of St. David's. He was also held in great favour by Pope Clement V., who conferred upon him the high-sounding but empty title of Patriarch of Jerusalem. He died in 1311, after a most memorable episcopate.‡

On the death of Anthony, the manor of Pleasley was divided into moieties between his two nieces, the daughters and co-heiresses of John Beck, Lord of Eresby, who married respectively into the families of Harcourt and Willoughby. The advowson of the church went with the Willoughby moiety, for we find that Robert Willoughby died seized of it in the tenth year of Edward II.§ The Willoughbys' moiety (with the advowson) remained in that family for several generations,|| but subsequently passed, according to Lysons, to the Leakes; and, on the death of Nicholas, last Earl of Scarsdale, both manor and advowson were purchased by Henry Thornhill. But the

* Not St. Luke, as Lysons has it. See Quo Warranto Rolls, 4 Edw. III., where the grant of Edward I. is repeated with full details.

† Inq. post Mort., 4 Edw. II., No. 45.

‡ See the sketch of Anthony Beck's life in the preface to the *Registrum Palatinum Dunelmense*. His life yet remains to be written; and, if thoroughly and ably done, would form a biography of surpassing interest.

§ Inq. post Mort., 10 Edw. II., No. 48.

|| Inq. post Mort., 30 Hen. VI., No. 18. There is a good abstract of the history of Pleasley manor amongst the Wolley Collections. Add. MSS. 6674, ff. 138 to 144.

Earl of Shrewsbury was patron of the living in the reign of Henry VIII.

The church of Pleasley was valued at £10 per annum in 1291, according to the valuation taken for Pope Nicholas IV. The *Valor Ecclesiasticus*, 27 Henry VIII., gives the following particulars respecting the benefice at that date:—

PLESLEY RECTORIA.

Georgius Comes Salopie Patronus.

Dominus Nicholaus Herryson, rector ibidem habet communibus annis ut sequitur.

	£	s.	d.
In mansione et glebis - - - - -	-	xij	
In uno tenemento et uno cotagia - - - - -	-	xiiij	
In decimis garbarum et feni - - - - -	vj	v	
In decimis lane et agnellorum - - - - -	-	xl	
In decimis minutis - - - - -	-	v	
In oblationibus - - - - -	-	x	
In paschali rotulo - - - - -	-	xxx	
Summa - - -	xj	xv	

This left a clear annual value, after deducting the archidiaconal fees, of £10 4s. 5d. But the Parliamentary Commissioners of 1650, estimated its value at £100 a year. At the time of their visit Mr. John Beayse was the incumbent, whom they report to be “a delinquent of dangerous principles.”

The church of Pleasley is dedicated to St. Michael, and consists simply of a chancel, nave, south porch, and western tower. That a church existed here in the Norman period is evident from the archway that divides the nave from the chancel. The arch is handsomely moulded and ornamented with the alternate billet pattern. The jambs, which are slightly out of the perpendicular, are twelve feet apart. This is the only remnant of Norman work, and seems to be of the reign of the first Henry.

The east window of the chancel has two principal lights, and is of small dimensions for such a situation. It is an early plain specimen of the Decorated style, about the commencement of the fourteenth century.

Two similar windows light the south side of the nave, whilst one, a little more elaborate in design, with a trefoil head, is in the south wall of the chancel. These windows, however, seem to us to have been inserted in the walls at an earlier date, and we are inclined to think that the greater part of the walls of the body of the church are the same that were erected when the Early English style prevailed. Three small lancet windows of this date are on the north side, two in the nave and one in the chancel, and there is also one on the south side. These windows are all widely splayed on the inside, the walls being of considerable thickness.

The archway into the tower is open to the church, and is supported by two plain corbels. There is an ascent of three steps to the base of the tower, and here is placed the font. It appears to be of modern construction, except, perhaps, the wide circular base.

The tower is of the Perpendicular period. The west window is of limited size, and has a doorway beneath it. Inside the belfry, in the west wall, may be noticed two stones bearing portions of an incised cross, which has been broken up for building purposes when the tower was being erected. This chamber is lighted, too, on the south, by a deeply-recessed window; and the lintel is formed of a large fragment of what has doubtless once served for a coffin lid. The slab is now about two feet wide by four in length. Down the centre of the exposed surface are the double incised lines which formed the stem of a cross, on the sinister side of which is the rudely-executed symbol of a key. As in our descriptions of Derbyshire churches we shall on several occasions again meet with this symbol, it will not be amiss to write a few words on this disputed point. The popular theory is, that the key on monumental slabs indicates the profession of a smith or a locksmith; but this notion seems to be clearly untenable, when the other emblems with which it is often found in association are taken into account. Thus, for instance, among the slabs at Bakewell, is one upon which both a key and a pair of shears are depicted; and the conclusion ought therefore to be drawn, that the individual whom it commemorated combined the unlikely trades of a smith and a woolstapler. Another suggestion, which has found some favour, is that the key, as well as the shears, is only the emblem of a female interment. But here again, the combination in which these emblems are found, together with other reasons that will occur to the student of incised slabs, seems to forbid this supposition. The third theory (first suggested we believe by Mr. Boutell in his *Christian Monuments*), and one that strongly commends itself, is that the key points out the official station of the persons commemorated, such as a town magistrate, or other office of local importance. This supposition of magisterial office will be found to be quite in harmony with the symbols that are found in combination with the key. Mr. Boutell well remarks "that a key was regarded as the symbol of local authority is significantly declared by the mayor offering the keys of the town over which he presides to the sovereign on the occasion of a royal visit—a custom continued from the 'olden time' to our own days. A

well-known instance of the use of the key as an official symbol is its being worn by the Lord Chamberlain of the royal household.*

The summit of the tower is embattled, and has at the angles four short crocketed pinnacles. These pinnacles are all stoutly secured with iron clamps, and other iron stays may be seen at the north-west angle of the tower. These are the traces of the repairs necessitated by an earthquake, which, according to Lysons, made "a large chasm" in the church steeple on Sunday, the 17th of March, 1816. According to a description given to us by an aged eye-witness of the scene, this term erred on the side of exaggeration, but it is true that "a slight fissure" was then made, and that the pinnacles were shaken. We were told that the only other damage done by the earthquake in that neighbourhood was the shaking of the chimneys of the adjacent rectory. This earthquake appears to have been generally felt throughout the midland counties.

On the north side of the church is a small doorway, now blocked up, which was formerly called the Stoney Houghton door, being the door on that side of the church which was nearest to the hamlet of that name. The church now bears a high-pitched roof of slate, which was substituted for a flat one of lead, about thirty years ago, when the vestry to the north of the chancel was erected, and other alterations and repairs effected. At this time the external sepulchral recess on the south side of the chancel was opened, but contained neither stone coffin nor other remains, but merely a coffin-shaped slab. It seems probable that it was originally built in the wall, as a receptacle for one of the founders, or rather re-founders, of the church; but that it was never used, owing to his elsewhere finding a place of sepulture.

This church seems to have been singularly destitute of monumental or heraldic remains. Bassano passes over Pleasley without any notice, but, amongst the various manuscript collections of a later date that we have consulted, two references have been found relative to this church. Hunter visited Pleasley on the 10th of August, 1802, when he copied the following inscription from a stone in the nave:—"Here with his ancestors lyeth the mortall part of John Stuffyn of Shirebrook, Gent., who at his house there in the month of January A.D. 1695, yielded up his loyall breath, aged 80 years. He left issue by Mary his wife, daughter and sole heiress of John Ferne of Hopton, Gent.—John Stuffyn of Shirbrook sonne and heir of Hopton of the inheritance of his mother, & Mary, &

* Boutell's *Christian Monuments*, p. 84. See also, Cutts' *Manual of Sepulchral Slabs*, p. 42.

Bridget. (William and Hercules died without issue.)" To the copy of this inscription is appended a further note, in which he says, "I visited this church again 2 August, 1848. I did not observe this inscription. It has I fear been destroyed in the late restoration of the church." *

The Stuffyns, of Shirebrook, were an ancient and well-connected family, who held lands there in the time of Edward II.† In the reign of Edward III. they held the manor of Brimington, in the parish of Chesterfield, and subsequently obtained by marriage, as is recorded in this description, the manor, or rather a portion of the manor of Hopton, which was afterwards sold to Sir Philip Gell. John Stuffyn, of Hopton, the last male heir, died the year after his father's decease (1696), according to Bassano, who mentions his monument in the parish church of Wirksworth. He also describes the monument that was then in the chancel, but much defaced, to the memory of John Ferne, of Hopton. The heiress married Hacker, of Trowell, in Nottinghamshire.

A short description of the church, written about 1815, mentions that there was then within the rails an incised slab, bearing a cross fleury, a book, and a chalice, so that the "restoration" seems to have been of an unusually destructive nature. The same account speaks of "a double chancel, one beyond the other; the first arch, circular and depressed, with billet mouldings, has been cramp't; the pilasters have square plain mouldings; the inner arch circular and quite plain."‡

Over the entrance to the porch is a plain mural sun-dial, about two feet square, bearing at the top the date 1772, but not otherwise inscribed.

The tower contains three bells. The first has a rudely-executed inscription in large Gothic letters, a portion of which is apparently omitted, but may have been intended for "Sancta Maria." The conclusion of the inscription is marked by a cross paté; in this and in the character of the letters it resembles the two first bells at Barlborough. The second:—"God save the Church, 1818." The third:—"God save the King. C. J., M. H., Wardens, 1675."

The parish accounts for the year 1724 contain the following entry:—"For hanging ye great bell £2."

* *Collectanea Hunteriana*. Add. MSS., 24, 466.

† Inq. post Mort. 16 Edw. II., No. 27. "Hugo Scuffyn" died seized of one messuage and one bovat of land at Shirebrook.

‡ Lysons' *Correspondence*. Add. MSS. 9448, f. 272.

The Chapelry of Shirebrook.

JUST on the verge of the county, three miles to the north east of Pleasley, is the township and Chapelry of Shirebrook. Very little, in short almost nothing, is known of the history of the chapel of Shirebrook. Lysons simply remarks, "there is a chapel of ease at Shirebrook, at which divine service is performed once a month by the rector of Pleasley or his curate." Nor can we judge as to its probable age, for in 1843 a neat stone building was erected at a cost of £1000, in place of a "venerable structure."* The chapel was kept in repair by a rate levied on the inhabitants of the township; at least so we judge from finding that the accounts of Shirebrook were kept separate from those of the parish. It is also curious to note that the building was as often termed "church" as "chapel" in the accounts of last century, and that the guardian of the fabric was designated *churchwarden*. Mr. John Booley was churchwarden for Shirebrook in 1703, and his year's expenses were:—

	s.	d.
"Disbursement for bread and wine.....	8	6
Rich. Hudson for ridding dirt out of chapell.....	0	4
2 fox heads	2	0
	5	10 "

In 1754 the building underwent considerable repairs, and the endorsement on the back of the yearly accounts—"Mr. Henry Heath's accounts for the Church of Shirebrook for the years 1754 and 1755; at ye same time the steeple was pointed and new leaded"—proves that it was possessed of some sort of a steeple, but perhaps, only a bell turret. The expenditure on the chapel itself for that year was as follows:—

* Bagshawe's *Gazetteer of Derbyshire*, p. 661.

	£	s.	d.
" A Beesam for the Chappel	0	0	1
P ^d for wood and worck			
Done at the Church.....	6	1	6
P ^d to joiners and masons there	8	0	0
P ^d to Richard Clayton for ale drunck when Church was repard	0	18	0

The parish registers of Pleasley contain the following memorandum relative to this chapel, which was copied many years ago by Mr. Wolley—*

"That John Stuffyn, gent., whose ancestors for several generations had considerable estates in Shirebrook in this parish, were the sons of the Church of England, and very serviceable and beneficial to the neighbourhood—did some time before his death give a pulpit cushion and cloath to the use of the Chappell of Shirbrook. He dyed November 23, 1696, and sometime after his decease his widow and relict, Mrs. Sarah Stuffyn gave a very fair Bible in quarto for the same pious use. And within five years after John Hacker, jun., nephew of the aforesaid John Stuffyn, and son of John Hacker of Trowele, in com. Notts., gent., by Mary, daughter of John Stuffyn of Stuffyn, and Mary Ferns, his wife, gave good Holland for a Cloath for the Alter at Pleasley; which said John Hacker is now owner of Stuffyn, by the gift of his said uncle John Stuffyn."

The Taxation Roll of 1291 does not ascribe any chapel to Pleasley, nor is it mentioned in the *Valor Ecclesiasticus* of Henry VIII. The Parliamentary Commissioners of 1650, say:—"Shirbrook is a chapel of ease, in the parish of Plesley. The chapel is thought fitt to be disused and the village connected to Plesley. One William Thorpe officiates at Sherbrooke, who was formerly sequestred out of Carsington in the hundred of Wirksworth."

* Add. MSS. 6697, f. 362.

Scarcliffe.

Scarliffe.

THERE is no record of a church at Scarcliffe when the Domesday survey was taken; nor at Paltreton, a hamlet in this parish, which appears to have then been the more important manor of the two. These manors were then held by Ralph Fitzhubert, and in the time of his grandson, Hubert Fitzralph, a church was built at Scarcliffe, and a chapel (of which no traces now remain) at Paltreton. The Abbey of St. Helen's, at Derby, was founded by Robert, Earl Ferrers, in the reign of Stephen, but the Canons removed in the following reign to Darley, where they established the Abbey of St. Mary about the year 1135. Amongst the earliest endowments of the Abbey of Darley was the advowson of the church of Scarcliffe, together with the chapelry of Palterton, which was the gift of Hubert Fitzralph. Hubert was thrice married, a fact which is specified in the charter granting the advowson of the church of Scarcliffe to the Abbey, "pro salute anime mee, et Sare uxoris mee, et Edeline quondam spouse mee, et Sare postea uxoris mee."* His grandson, Ralph de Frechville, confirmed these grants "on the Saturday next before the feast of St. Gregory the pope, at Wynefield, in the year 1243," as well as the gift of "his mother Julian, of a Bovate of land in Scardecliffe."† Although Pilkington, followed by Davies, attributes the dedication of this church to All Saints, its true patron, according to the *Liber Regis*, is St. Leonard, and this we found to be the impression at present prevailing in the parish; but the original chartulary of Darley Abbey, the highest possible authority, speaks of it as the Church of St. Giles—"Ecclesia Sancti Egidii de Scardeclif"—at the time when Hubert Fitzralph made an augmentation to the glebe lands.

* The Chartulary of Darley Abbey; Cotton MSS. Titus C. ix., f. 115. Another chartulary of Darley Abbey appears to have belonged, in 1780, to the Master of Emanuel, Cambridge, and was then copied by Mr. Cole, who describes it as a thin vellum volume, in the hand of the reign of Richard II. This copy is amongst the Cole Collections. Add. MSS., 5822, f. 150. Nichols' *Collectanea* (vol. i. p. 200) mentions three other copies, one in the Bodleian, and two others in private hands.

† Add. MSS., 6697, f. 159.

It is just possible that the church was dedicated to St. Leonard at some future period when the building was being remodelled.*

The church consists of a nave, north aisle, chancel, south porch, and a modern tower at the west end. The porch is a plain building, without windows, having a pointed roof and doorway, but it covers a very good Norman entrance. The jambs of this inner doorway are ornamented with shafts not detached, but cut out of the same stones as the other parts of the work, which affords a proof that it is not late in the Norman style. The opening reaches no higher than the level of the springing of the arch, the tympanum, or semi-circular stone, being ornamented with a variety of geometrical patterns arranged with much caprice. The surface is divided into small squares, filled in with various devices, the intersection of diagonal lines, two intersecting triangles, &c., &c. We have occasionally seen patterns of a like description in a similar position (*e.g.* the porch of Tissington Church), but the tympanum is more usually ornamented with rudely sculptured figures of animated life. On entering the church we at once notice further traces of the original fabric presented by Hubert Fitzralph to the monks of Darley. The north aisle is separated from the nave by four round arches. These arches are supported by three Norman pillars of different construction, one being circular, another octagon, and the third formed of a cluster of four smaller ones. Though the archway into the chancel is a pointed one, the jambs appear to be of older construction, and may, we think, from their mouldings be safely assigned to the original Norman building. The priest's small door, on the south side of the chancel, is also a good specimen of old Norman work, though the fresh-cut appearance of the moulding inclines one, at first, to a belief in its modern origin. It was, however, according to our informant, merely freed from plaster, and scraped, a few years ago, when much of the church was renovated and put in order. In the south-east corner of the chancel, against the south wall, may be noticed a small Norman piscina. The drain itself is in a square stone projecting from the wall, and above it is a diminutive rounded niche nine inches wide by seven high. During a subsequent alteration this piscina seems to have been discarded, and, perhaps, hidden by the altar furniture, another being constructed a little further down in the wall. This second piscina has a square opening above it, and forms a component part of the string-course that runs along the side of the wall.

* On the subject of re-dedication see the account of the church of North Winfield.

A small lancet window, on the south side, connects the chancel with the Early English period of the thirteenth century ; another one of larger dimensions being now blocked up with masonry in the opposite wall.

Below this small window lies an ancient monument of some celebrity, of which Lysons gives an accurate engraving. We regard it as perhaps the most interesting memorial that Derbyshire possesses. It consists of the full length effigy of a lady, holding a child on her left arm. It is doubtless of the Early English period ; and there are but few monuments of that date in such perfect condition. The head, which rests on a lion, is adorned with a well wrought coronet, denoting the high rank of the wearer. The hair is gathered up at the sides of the face in plaited braids. She wears a long plain tunic or dress with tight-fitting sleeves, and confined by a girdle at the waist. The tunic is fastened at the neck by a brooch, formed of an open circle with a central pin. Below it is an embroidered band crossing the breast, which secures the long flowing mantle that hangs down behind nearly to the feet ; a fold of the mantle is brought forward in front and upheld by the right arm. The left arm is passed round the child, whose feet rest on a sort of foliated bracket. The infant's right hand reaches up, in a coaxing attitude, to the face of the mother, and in the left hand is held a long scroll. This scroll is delicately engraved with the following stanza, in rhymed Leonine verse :—

“ Hic sub humo strata, mulier jacet tumulata
Constans et grata, Constančia jure vocata,
Cū genetrice data proles requiescit humata,
Quāquam peccata capiti ejus sint cumulata,
Crimine purgata cum prole Johanne beata
Vivat, prefata, sanctorum sede locata.

Amen.”

A fragment of the upper part of the scroll is broken, leaving a gap in lines one and four, but these omissions are restored from the complete inscription given by Lysons. The feet of the effigy rest on a defaced nondescript animal. Fixed to the wall above the monument is a slab with the following inscription :—

“ Left by the Lady Constantia

“ Five acres of land purchased for the purpose of ringing curfew at Searcliff for ever. Three acres and three roods now in the occupation of John Coupe and let at the annual rent of three pounds seven shillings and sixpence, and known by the names as follows—Moor close, one acre three roods ; Twenty Lands, one acre and eighteen perches ; and Honey Croft three roods and twenty-two

perches. Also one acre and one rood known by the name of Cock-Stye now in the occupation of John Jeffrey and let at the annual rent of one pound two shillings and sixpence, 1832."

This bequest of the Lady Constantia gave rise to the legend (formerly current with respect to the original of this monument), that she and her infant lost their way in the neighbouring woods, and were in danger of perishing from cold and fatigue, when the welcome sound of the curfew bell of Scarccliffe church reached her ear, and guided her to human habitations. In gratitude she left this land, that the curfew bell might continue its daily toll for ever.*

It has been assumed, and the assumption seems highly probable, that this lady was one of the baronial family of Frecheville, who had held for a time the manor of Scarccliffe. Anker de Frecheville, about the year 1175, married the heiress of Hubert Fitz-Ralph, and thus became possessed of the manor of Scarccliffe. His grandson of the same name, who also held Staveley, joined with the rebellious barons at the close of Henry III. reign. In conjunction with Simon de Montfort, Hugh de Spencer, and others, Anker de Frecheville held the town and castle of Northampton. The king as a requital seized his lands at Scarccliffe, which were sequestered, and divided between the Prior of Newstead and Robert de Grey.†

We must now return to our description of the church. The only other relic of the Early English period, that we saw, was the base of a shaft or small pillar that now stands on the north side of the churchyard. It was found, quite recently, built into the masonry of the wall at the west end of the north aisle, when a doorway was being pierced into a lean-to of the modern tower, originally intended for a school-room.

The Decorated style is also represented on the north side of the chancel by a two-light pointed window with trefoil head. Finally, to make up the full complement of the styles, examples of the Perpendicular period are to be found in the east window of the chancel, and in the windows on each side of the small lancet-shaped one in the south wall. The south side of the nave also possesses a window of that date, but the rest of its light is obtained

* Bassano, writing in 1710, says of this monument, that it is in honour of a "queen or lady, who, being big with child and benighted, was by ye ringing of ye bells brought to Scarccliffe, where she was delivered of a son, and both dyed in ye yeare 1000." He adds—"I could not read ye scroyle."

† Anker de Frecheville was seized of Scarccliffe 53 Henry III. (vide Inq. post Mort. No. 20 of that reign). Two Inquisitions record the manor as held by the Prior of Newstead—16 Edw. I., No. 40; and 20 Hen. VI., No. 28.

from debased openings of post-Reformation date. The north aisle is very narrow, being only six feet in width. It is lighted by three plain square windows, and has above it the like number of small clerestory windows.

In the east wall, at the end of this aisle, projects a stone bracket for a saint, with a sculptured margin. High up in the south-east corner is the doorway of the rood-loft, opening on to the nave. There is no appearance of there having formerly been any stone staircase leading up to this doorway; wooden steps or a ladder were probably here used, of which there is evidence to be found in certain other churches. A small piscina in the south wall, at the eastern end of the nave, points to the former existence of a second side altar in this church.

The font, under the west gallery, is of a plain octagonal shape, free from any ornament. The font itself, without the base, now measures nineteen inches deep by twenty in diameter, but it has lately been sensibly reduced in size, when being re-cleansed, preparatory to occupying its original position. Its fate for many a long year was to act as a support to one end of the lady's effigy in the chancel; but its temporary successor, a basin mounted on a pilaster, now lies disjointed amidst dirt and refuse at the bottom of the tower. The font is surmounted by a pointed cover of oak, with the year 1688 inscribed on one of the panels.

In the vestry is a large old chest, deserving of notice, if only for its magnitude. The bottom, sides, and lid are made of four massive planks of oak, ten feet long by two feet broad. It has only one lock; but several key-holes, now disused, show its superior security in the days of its prosperity. On the lid, amongst various scratches and incisions, are cut the initials F. H. and the year 1671, but it certainly numbers, unless we are much mistaken, more years than two hundred. The Derbyshire traveller should compare this chest with one under the tower of the almost crumbling, old, out-of-the-way church of Monyash, which is of the same dimensions, and encircled with iron clamps every three inches.

The old tower, which was surmounted by a spire, much resembling, we were told, that which still ornaments the church of Bolsover, was considered unsafe, and too far out of repair to allow of restoration. Accordingly in 1842 it was taken down and a new tower built. We feel sure that the improved taste, which the last thirty years have brought about in matters ecclesiastical, would have caused the new tower (if the necessity for its removal existed)

to resemble as closely as possibly the former one; nor would it ever have permitted the present incongruous arrangement of masonry to be put together. It appears, however, to be most substantially built; and will, doubtless, for many a generation answer its main purpose of providing an elevated perch for the bells. The bells are four in number, and bear the following inscriptions:—

I. “Sancta Maria ora pro nobis.” The inscription is in small Gothic letters of rough workmanship. The bell-founder’s mark consists of a cross and the initials R. C. Shirland possesses a bell of the same founder.

II. “God save his church. T. S. G. S. W. Revill, W. Hall, Wardens, 1698.”

III. “Gloria in excelsis Deo. I.H.S.” The founder’s mark is a shield bearing a filfot cross, with the initials R. H. (Ralph Heathcote) above it.

IV. The fourth has a rhyming legend in Lombardic characters:—

“Hinc venio retro
Cum silis noie Petro.”

It also bears under a crown the initials R. B.

Though the sanctus bell has disappeared, the bell-cote on the gable of the nave still remains. The inside measurement of the niche is about two feet by one.

The inhabitants of Scarcliffe must have been much devoted to the science of bell ringing; for, when the common lands were enclosed in 1726, four acres were set apart, the rent of which was to provide the parish with bell-ropes.

It does not appear that the gift of the church of Scarcliffe to Darley Abbey implied more in the first instance than the gift of the advowson. The Taxation Roll of 1291 describes Scarcliffe as an “ecclesia” (not a vicarage) worth £12 per annum. But the rectorial tithes were subsequently appropriated to the abbot and canons, and Scarcliffe made a vicarage. From the endowment of the vicarage, in the chartulary of the abbey, it seems that the vicar of Scarcliffe held all the obventions of the altar (except the chief mortuary), and the tithes of lambs and wool. When the *Valor Ecclesiasticus* of Henry VIII. was taken, Thomas Peace held the vicarage of Scarcliffe, which is described as being worth £5 a year, inclusive of an augmentation of 40s. from the abbey of Darley. At the time of the dissolution of the monasteries, Sir Francis Leake obtained a considerable share of the spoils in this part of the county. Amongst other matters Henry VIII granted

to him the rectory of Scarcliffe, and also Scarcliffe Grange, then in the possession of William and John Pearse. In addition to the rectorial tithes, Sir Francis Leake thus came into possession of eighty-nine acres and two tofts in Scarcliffe, as well as the advowson of the Vicarage.* The Commissioners of the Commonwealth estimated the living at twenty marks per annum, adding that "one Dodson officiates, very scandalous."

Of the ancient chapel at Palterton not a trace remains ; and there is hardly any historical mention of its existence, beyond the fact that it was given by Hubert Fitzralph to the abbey of Darley. Dr. Pegge, however, says that it was dedicated to St. Leonard, and this may have made some confusion between the dedication of the chapel and the mother church.†

* Patent Roll, 36 Henry VIII, Pt. 21, No. 760. For a copy of this grant we are indebted to the Rev. A. T. Blythe, Vicar of Scarcliffe.

† Pegge's Collections, Vol. IV.

Shirland.



Thirland S. E.

Shirland.

HE earliest mention of the church of Shirland in connection with the manor, is in the first year of the reign of Edward II. (1307), when Reginald de Grey, who possessed the manor, held also the advowson of the church. It is more than probable, however, that a church existed on this manor (if not on the actual site of the present one) previous to this date; for in the year 1250 John de Grey obtained a grant for a market in this manor on Wednesdays, and a fair for three days at the festival of St. Peter *ad vincula*; and we may safely assume that a place, which was of sufficient importance to be a market town, would also have been in possession of a church for many years. In fact the manor was in the possession of the Grey family as early as the reign of King John, and shortly became the chief residence of one branch of this important family, who were afterwards termed de Wilton, from the principal seat of their barony. The great families of those days were never without a church on the estate of their residence, so that there is good reason to believe that a church was here erected in the days of John (1199-1216). The manor of Shirland, to which the advowson of the church continued to be attached, remained in the Grey family till the middle of the reign of Edward IV., when the estate was sold to Talbot, Earl of Shrewsbury.* In the seventeenth century, when the manor was divided among the heirs general of that family, it was arranged that the respective holders of the moieties should present to the living in rotation.

Though the patron saint of this church is, without doubt, St. Leonard, the village wakes depend upon the festival of St. James.

* There are numerous entries in the Inq. post Mort. rolls to the manor of Shirland and the Greys. The earliest we have noted is of John Grey in the reign of Henry III., and the last of Margaret, wife of Richard Grey de Welton, who had Shirland assigned to her as her dower, in the 30th year of Henry VI.

St. James' day (July 25th), regulates also the wakes at Alfreton and other adjacent parishes, but we are not at present in possession of any data to account for this somewhat unusual occurrence. There are three other churches in Derbyshire dedicated to St. Leonard, viz., Thorpe, Monyash, and Scarcliffe. The memory of this humble-minded hermit seems to have been formerly regarded with much favour in England, for more than one hundred and forty churches still retain their dedications in his name.

The church consists of a nave, side aisles, chancel, tower at the west end, and south porch. The general aspect of the present building shows that it is all of one style—the Perpendicular. The parapets are throughout embattled, and the tower is also ornamented with four crocketed pinnacles. The windows do not call for any particular remark, and are all square-headed except the east window of the chancel. The pointed roof of the porch is formed of stone and supported by ribs of the same material—a feature which is eminently characteristic of the Derbyshire porches of this date, more especially in the northern division of the county. Over the doorway is a plain square recess or niche, of small dimensions, once doubtless occupied by a figure of St. Leonard. The side aisles are separated from the nave on each side by three pointed arches, supported by octagon pillars having plain capitals. Beneath the tower is a western gallery, but as it does not project into the body of the church it can hardly be regarded as an eyesore, more especially as the west window, which is not of large dimensions (having a doorway below it), is not in the least obscured.

We are inclined to place the date of the present edifice about the middle of the fifteenth century; and when we find that the manor of Shirland was purchased by the Shrewsbury family in the reign of Edward IV. (1461–1483), we feel little doubt that Shirland owes its well-proportioned church to that family, who would naturally look to the rebuilding of the church on their coming into the estate.

In the north wall of the chancel is a fine monumental recess, of greater age than the present building. The recess itself is eight feet in length and fifteen inches deep. The top slab is now only a piece of gritstone, but the front one is of alabaster, and adorned in relief with twenty-one escutcheons (originally twenty-two), many of them much mutilated. It is covered by an ogee-shaped arch with cinquefoil cusplings, ornamented with crockets and finials. Beneath this canopy there was formerly an effigy of a knight in armour.

In the June number of the *Gentleman's Magazine*, for the year 1793, is a short account of the church of Shirland. A brief description is given of this monument together with an engraving, from which it appears that the centre portion of an effigy in plate armour then remained. All trace of this has now disappeared, and we think that the depth of the recess must have been greater than it now is, when it accommodated an effigy. When Lysons visited this church about 1814, there were some "mouldering remains" of this effigy, and the sexton attributed it to the family of Witherington.* It is clear, however, from the armorial bearings that this is a memorial to one of the Grey family, and it seems very probable that it is to the special memory of Sir Henry Grey, who was summoned to Parliament as a Baron in the fiftieth year of the reign of Edward III., by the style of Henry Grey de Shirland, Chevalier. He died in 1396. The connection of the Greys with Shirland originated in the reign of John. In 1212 Sir Henry de Grey of Turroc, in Essex, held "six knights' fees of the honour of Peverel, which came to the king by escheat in the counties of Derby and Nottingham, viz., in Henoure one, in Normanton one, in Shirland one, in Codenoure and Touton one, in Radcliff one, and Béeley one." Sir Henry's eldest son Richard, settled at Codnor, and became the ancestor of the Greys of Codnor, the last of whom died without issue in 1496. To the second son, John, the estates at Shirland were bequeathed. He was ancestor of that branch, who were afterwards usually called Lords Grey of Wilton, though they had for some generations an important seat at Shirland. These two brothers, Richard and John, were staunch upholders of King John in his contention with the barons, and also of his successor, Henry III., from both of whom they obtained many favours. We are told that in the thirty-sixth year of Henry III. that monarch "called all the Londoners together and bade the bishops excite them to take a voyage with him to the Holy Land, when but few of them would go; to this, Richard, and John his brother, readily consented, and the king kissed them and called them his brothers." This was two years after he had granted to John the charter for the market at Shirland, or rather at Higham. Reginald, whom we have already mentioned as holding the advowson of the church that his grandfather had probably held before him, was the eldest son of John de Grey. Reginald also held the adjacent manor of Stretton. He was frequently at the court of Edward I., and when that king left the realm for

*Lysons' Collections. Add. MSS. 9463.

his expedition into Flanders, he specially nominated Lord Reginald Grey as one of the prince's counsellors. Sir Henry Grey de Shirland was his immediate descendant.*

Amongst those shields on the monument which can still be deciphered, are two charges that were borne by different branches of the Grey family—a barry of six, in chief three torteaux; and a lion rampant within a border engrailed. Other charges are a plain barry of six; a barry of six with label of five points; three piles meeting in base a canton, *ermine*; *ermine*, a chevron; a saltire, engrailed, &c. None of the tinctures can now be traced, though the colours were doubtless originally depicted on the marble.

Dr. Pegge, in notes taken about a century ago, gives a description of these escutcheons, premising that they had then been much disfigured with whitewash. To this description, divided into two rows of eleven each, we have added, in brackets, the families to which they probably belonged; but it is impossible to ascertain this in many instances, owing to the absence of the proper tinctures.

“ Upper Row :—

“ 1. A bend cotized between 6 lions rampant.†

“ 2. Per fess dauncette.‡

“ 3. Three bezants and label of 5 points (Courtenay).

“ 4. A chevron.

“ 5. Quarterly, 1st a bendlet, 2nd fretté, 3rd as 2nd, 4th as 1st.

“ 6. Barry of 6 (Grey of Codnor).

“ 7. Barry of 6, a label of five points (Grey of Shirland).

“ 8. Barry of 6, on the chief bar 3 bezants (Grey, Earl of Kent).

“ 9. Barry of 6, a bendlet (Grey of Rotherfield).

“ 10. A lion rampant within bordure engrailed (Talbot).

“ 11. A saltire engrailed (Botetourt).

“ Lower Row :—

“ 1. Barry of 6, label of 5 points (Grey of Shirland).

“ 2. Three piles meeting in base, a canton *ermine* (Bryan).

“ 3. A cross fleury.

“ 4. A bend between 6 martlets (Furnival).

“ 5. Barry of 6, on the alternate 6 fleur-de-lis, 3, 2, 1 (Hailard).

“ 6. Barry of 6, over all a bend charged (Poynings).

* There is a good account of the Greys of Codnor in Glover's *Derbyshire* (vol. ii., pp. 308–312).

† These arms we did not decipher on the monument, and the only ‘ bend cotised ’ that we noticed appeared to be between two double-headed eagles displayed.

‡ This coat might belong to nearly a dozen different families, according to the tinctures, but we have not been able to connect it with one that would account for its presence on this monument.

“ 7. *Ermine*, a chevron (Tuchet, Baron Audley, who held estates at Markeaton).

“ 8. Barry of 6, a bend chequy (Sir M. Poynings).

“ 9. Barry of 6, a bendlet (Grey of Rotherfield).

“ 10. Barry of 6, a bend engrailed (Roos).

“ 11. A fess between 2 chevrons (Grey of Norfolk).”*

It will be noted that a considerable number of these shields bear the arms of different branches of the Greys; and the others, that we have identified, all represent families with which the Greys were intermarried in the thirteenth and fourteenth centuries. Number ten in the upper row is the coat of Henry Grey's wife, Elizabeth, daughter of Thomas Lord Talbot; whilst number eleven is the coat of his mother Maud, who was the daughter and co-heiress of John Botetourt of Weoby. With respect to the lower row, Robert de Grey, of Codnor, married Elizabeth, daughter and co-heiress of Sir Guy de Bryan (number two), and their daughter and sole heiress married Richard Lord Poynings (number six), who died 10 Richard II. John de Grey, of Rotherfield, married, 35 Edward III., Elizabeth, daughter of Sir M. Poynings. The other intermarriages here represented, took place at an earlier date.†

On the opposite wall of the chancel is fixed a slab of alabaster, three feet by two, on which are carved four kneeling figures. Each figure kneels upon a tasselled hassock in front of a small desk, upon which lies an open book. The two figures to the left are women in long mantles, with square-cut dress and close-fitting sleeves. From the front of the girdle hangs a chain bearing a round ornament, or pomander box for containing scent. The other two are men wearing wide mantles with hanging sleeves. Above the desk, that is on the extreme right, is placed an upright cross. In the article of last century in the *Gentleman's Magazine*, to which we have already referred, a sketch is also given of this memorial, and it is described as being on the same side of the chancel as the monument of Sir Henry Grey. During the restoration of this church, a few years ago, a new vestry was built, which opens into the chancel on the south side; and this seems to have necessitated its removal to the opposite wall. The slab is destitute of any inscription, or armorial device, but it has been conjectured that it is to the memory of certain members of the Grey family, and we

* Pegge's Collections, vol. iv., and vol. v., p. 153.

† Banks' *Dormant and Extinct Peerages*, vol. ii., p. 230, etc. Harl. MSS. 6589 and 6317.

have alluded to its former position as slightly confirmatory of this supposition. Dr. Pegge is inclined to assign it to the memory of Reginald Grey, who died 1 Edward II., his wife Maud, and their children, John and Joan.

There are no other objects of interest in the chancel, and it lacks even any trace of a piscina, but against the right-hand pillar of the archway, as we return into the nave, should be noticed a small desk bearing a copy of Jewell's *Apology* attached to it by the original chain fastening. It is a folio copy of the year 1609. This celebrated work was ordered to be placed in every parish church of the kingdom. The only other copy that we have met with in the churches of the Hundred of Scarsdale, is one bearing the date 1569, which is in a chest in the upper vestry at Dronfield.

Under the east window of the north aisle is affixed a large alabaster table-tomb. On the top slab two full-length figures are incised. Round the margin of this stone runs a much-worn black letter inscription. The further side of this monument is built into the wall, so that the commencement of the inscription is wanting, but the lost part appears to have been only of a formal character. The following is as accurate a copy as we could obtain from the margin of the three sides :—*Johes Revell de Shirlande mil' qui obiit die Novembris Anno Dni, MCCCC tricesimo septimo et Margareta uxor ejus obiit die Mensis Ano Dni MCCCC quorum animarum propitiatur Deus. Amen.* This inscription shows, from the omission of the date, that the monument was erected before the death of the wife. Dr. Pegge (who gives this inscription but in a slightly varied form, and reading 'vicessimo' instead of 'tricesimo'), commented on the fact of no spaces being left for the insertion of the date of the wife's death, which he attributes to the ignorance of the designer. The knight is represented without helmet or gauntlets, and in plate armour, but a skirt of mail shows below the cuirass. On his feet, which rest upon a dog, are the wide-toed sabbatons, with small rowel spurs attached. His sword is suspended from the left side. The lady wears a long flowing mantle, but the arms are in close-fitting sleeves, gathered into small knots on the lower edge, and terminating in wide cuffs. The head is adorned with the pedimented head-dress, with the front lappets turned in towards the face. Beneath the knight, are the small incised figures of three boys; beneath the lady, five girls. The west side of this monument has consisted of three panels worked into quatrefoils with a shield in the centre of each, but one has gone, and its place is now filled

up with a plain square of stone. The escutcheons, like the rest of the monument, are battered and much the worse for wear, but one bears on a chevron three quatrefoils pierced (Eyre), and the other the same charge repeated, impaling what appears to be chequy, on two bars, two water bougets. On the south end there are also two shields, one the same as the first mentioned on the west side, the other the arms usually assigned the Derbyshire Revels:—*Arg.*, on a chevron, *gu.*, three trefoils, *erm.*, within a border engrailed, *sa*. There are two more escutcheons on the slab at the north end, but they are now destitute of any device.

The ancient family of Revel came into this county from Warwickshire. John Revel, the first who came into Derbyshire, settled at Ogston in the fourteenth century. William Revel, the last heir male of this branch, died in 1706; his sisters and co-heirs married Turbutt and Jenkinson. Hugh Revel, a younger brother of the above-mentioned John, settled at Carlingthwaite, Carnthwaite, or Carnfield, as it is now called, in South Normanton. The legitimate line of this branch, also, became extinct in the seventeenth century.

From the Chantry Roll we find that a chantry was founded in this church by the Revel family in the fifteenth century.

“SHYRLANDE. Thos. Revell of Hygham by wyll ij Aprill A.D. MCCCC lxx iiij bequethed C marks for the byenge of lands for a prests wags to synge and saye masse perpetuallie for his soule, etc. Roberte Revell by Wyll xij Maye, Miiiciiij^{xxv}. willed the issues of his londs in Thathwayte, and in the will to fynde a prest to syng in the chappell of Shyrland. Viii li. iiij s. clere iii li. Christ. Haslam Chaplyn. He hath a chambre by thappoyment of Rob. Revell. He occupieth j chalys and ij vestments whc be Mr. Revells.”

The further provision made for the repose of the souls of the Revel family, we find specified in the wills of the sons of the founders among the Woolley MSS. Robert, eldest son of the founder of the chantry, by will dated 12th of May, 1490 (and not 1495, as in the Chantry Roll), gave “issues and profits of all his lands in Thathwayte and the Hill (North Winfield), to fynd a priest to say and singe masse in the church of Sherlande by the space of foure score and nineteen yeares, and if a mortmayne mought be gotten in the meantime then to continue for ever or else be sold.”* And again, a few years later, his brother and heir, Hugh, the second son of the founder, made an elaborate will, dated 15th May,

* Add. MSS. 6667, f. 138.

1504, containing several curious provisoes relative to the church of Shirland.

The great caprice that was shown in the spelling of those times is strikingly apparent in this literal excerpt:—

“I Hugh Revell hole of mynde and seke in body make my testament in manner and forme foloyng, first I beqweth my soule to Almighty God, our lady, hys blessed modir, and all the company of heven, and my body to be bered in the parishe chvrche of Saint Leonard of Shyrland besyde my wyff, and for my principale * my best gwyk (quick) beest accordyng to the custom of the countre, also I beqweth to the parson of the sayde chyrche for tithes negligently forgotten xs. Item, I beqweth to the wardens of the said chirch xs. to be a banner cloth of Saint George with a shaft to beyr hit on. Item, I beqweth to the saide wardens xls. to ii. vestments and xs. to be a masse boke. Item, I will and beqweth to my executors xx*li*. to be ii. marble stones to cover the bodies of my father and my modir and my wife and those to be made as gudley as that money will suffice be the advise of my executours. Also I will that my feoffes of all my lands and tenements doo dayly and yearly find and cause to be fonde two prestes to say and syng divine servyce in the saide Chirch of Shyrland for the soules of my fadir and my modir, my soule, and wyff's soule, my brother Robt. soule, the soule of Roger Freke, my brdir and my systers soules, my kynnesfolks soules, the soules of all our benefactors, and all Crysten soules, and those ii. prests to be-fonde of and with the issues revenues and proffets of my lands and rents in Egstowe Goselands lying in Shyrland, Thathwayt with all my houses lands and tenements in the same, and ii. houses leying in the Hy'l within the pishe of North Wynfeld with the appertenances, whereof one is in the holding of William Ludnam and an odir is in the holdyng of Rob. Alkoe with a rode off lands leying in the est end of Shyrland Chyrch within the park to byld a Chantre howse upon.”† The will continues at great length to give the appointment of these priests, first to his son Tristram; in default of Tristram making the appointment, to his second son Rowland; thirdly to the Abbot of Darley; and fourthly, as the last eventuality, to the Mayor of Nottingham.

* A “principal” was the old legal term for an heirloom. According to the custom of certain manors, some special object was never inventorised after the decease of the owner amongst his other chattels, but accrued to the heir. At Shirland it appears that the best beast held this position, on other manors we read of the best bed, best table, &c.

† Add. MSS. 6667, f. 64. “Sir John Dawson, parson of Shirland,” was one of the executors of this will.

To an early volume of the *Reliquary*, another interesting document was contributed, by the late Mr. Thomas Bateman; from which it appears, that in the reign of Elizabeth, a Royal Commission was appointed to enquire about the Chantry at Shirland. The Commissioners were Sir John Manners, Sir John Harpur, Sir Brian Lascelles, Sir Robert Eyre, Edward Stevenson, and Thurstan Bamford. Amongst the principal queries they were to solve were the following. Was there any house called the Chantry House? Was there any land at Upton alias Tupton, Sherland, or Swathwike alias Thautwayte belonging to the Chantry? "Whether do ye know or have credibly herd saye that about the tyme of the dissolution of Chauntries that one — Revell then of Sherland entred uppon the possessione of the said Chauntrye and took the Chauntry preist or preists to his house to board, and presently uppon the same toke in all suche leases as wear made by the said Chauntry preist or preists and grantes newe leases in his owne name to suche as had them before of the Chauntry preist or preists? If he or they did, to whom wear such lease or leases made?" And also to inquire whether a witness Beardall had perjured himself, and acknowledged it when dying?

The Revel Chantry was at the end of the north aisle. There are no piscinas in either aisle, but a recess in the wall at the east end of the south aisle may have been used as an almery, and points to the former existence of another side altar in that position.

According to the Revel pedigree in the Visitation of 1611, Thomas Revel, who founded the chantry, married Alice, daughter and co-heiress of Dowman of Higham. Of the issue of this marriage was Robert, who died without issue, Hugh Revel of "Carenthway" (Carnthwaite, Carnford), and John Revel of Ogston, who married Margaret, daughter and sole heiress of "Roger North of Bobenhill."* From the last marriage came John Revel, who took to wife Margaret, daughter of "Robert Eyre of Northwells" (North Lees), whose monument we have described at the end of the north aisle. Of their three sons and five daughters portrayed on the monument, it is probable that the greater part died in their infancy; at all events we cannot find them mentioned in any Visitation. The only one named is Robert Revel, who married Eleanor, daughter and heiress of Anker Frecheville of Staveley.*

* Harl. MSS. 1093, f. 88. Robert Eyre, of North Lees, was the son of William Eyre of the same place, who was the second son of Nicholas Eyre of Hope. Robert married Margaret, daughter of Inkersell of Brimington (Mitchell's Collections, Add. MSS. 28,113, f. 70). We are still at a loss to explain the impaled coat of Eyre and —, at the north end of the Revel tomb, which we think has been incorrectly rendered by the sculptor. One branch of the family of Roos bore—a fess chequy, between two water bougets, but this does not appear any help in the identification.

In the clerestory windows, above the arches of the nave, a few fragments of old glass have been preserved. One of these windows on the south side contains a portion of a black letter inscription, the name "Johis" being clearly distinguishable. Another on the north side has the words "pro bono statu," thus pointing to the former existence of one or more memorial windows in this church.

The tower contains a peal of five bells. Three of them are dated, but have no founder's mark. They bear the following inscriptions:—"God save his Church, 1618": "God save His Church, 1710": and "Floreat ecclesia, MDCCXIII." A fourth is inscribed with the favourite legend "Jesus be our speed." Below the shoulder are the initial letters H. D. beautifully wrought on each side of the founder's mark. The founder's mark consists of a Latin cross with a circle round the base between the letters R. M., each of which is surmounted with a crown. This is the device attributed to Richard Mellour of Nottingham. The one we describe last is undoubtedly the oldest, bearing an inscription which points to Catholic days, "Sancti Johes ora pro nobis." This inscription is in small Gothic letters of rude execution. The component letters of two of the words are widely separated. The bell-founder's mark is difficult to describe without an engraving, but it principally consists of a cross between the initials R. C. There is the same mark on a bell at Scarcliffe, which also bears a similar inscription, "Maria" being substituted for "Johes."

On the stones that cover the recesses of the east and west bell-chamber windows may be noticed the marks of an incised cross. On measuring, we ascertained that these two stones had formerly made a single slab about six feet long by two broad. It is a plain incised cross with a pedimented base, the ends of the limbs being slightly floriated. There is a space of four inches between the two parallel lines which form the stem. This points to the existence of an earlier church here, for this memorial slab appears to belong to the thirteenth century.

The exterior of the east end of the chancel should not escape observation. The general appearance shows that much of the wall has belonged to an earlier building, probably of the Decorated period. The base stone of the east window, which is now filled with late Perpendicular tracery, is older than the mullions which spring from it.

The church of Shirland was valued at £6 13s. 4d. in the Taxation Roll of Pope Nicholas IV., taken in 1291. The following are

the particulars of the endowments of this rectory from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

SHIRLAND RECTORIA.

Georgius comes Salopie Patronus ibidem.

Dominus Thomas Alanus rector ibidem habet in communibus annis ut sequitur.

In primis in mansione cum domo columbina cum gleba	-	-	-	-	-	-	-	-	xvij
Item in duobuscroftis	-	-	-	-	-	-	-	-	iiij
Item in decimis feni	-	-	-	-	-	-	-	-	xx
Item in decimis lane et agnellorum	-	-	-	-	-	-	-	-	xxij
Item in oblationibus	-	-	-	-	-	-	-	-	xij
Item in paschali rotulo	-	-	-	-	-	-	-	-	xxviii
Item in decimis garbarum	-	-	-	-	-	-	-	-	iiij
Item in decimis minutis videlicet in porcellis anceribus canabo et lino	-	-	-	-	-	-	-	-	iiiij
Summa	-	-	-	-	-	-	-	-	viiij vj
Unde resoluta archidiacono Derby pro scenagio et procuragio	-	-	-	-	-	-	-	-	x vij
De claro	-	-	-	-	-	-	-	-	vij xv v
Decima inde	-	-	-	-	-	-	-	-	xv vj ob'

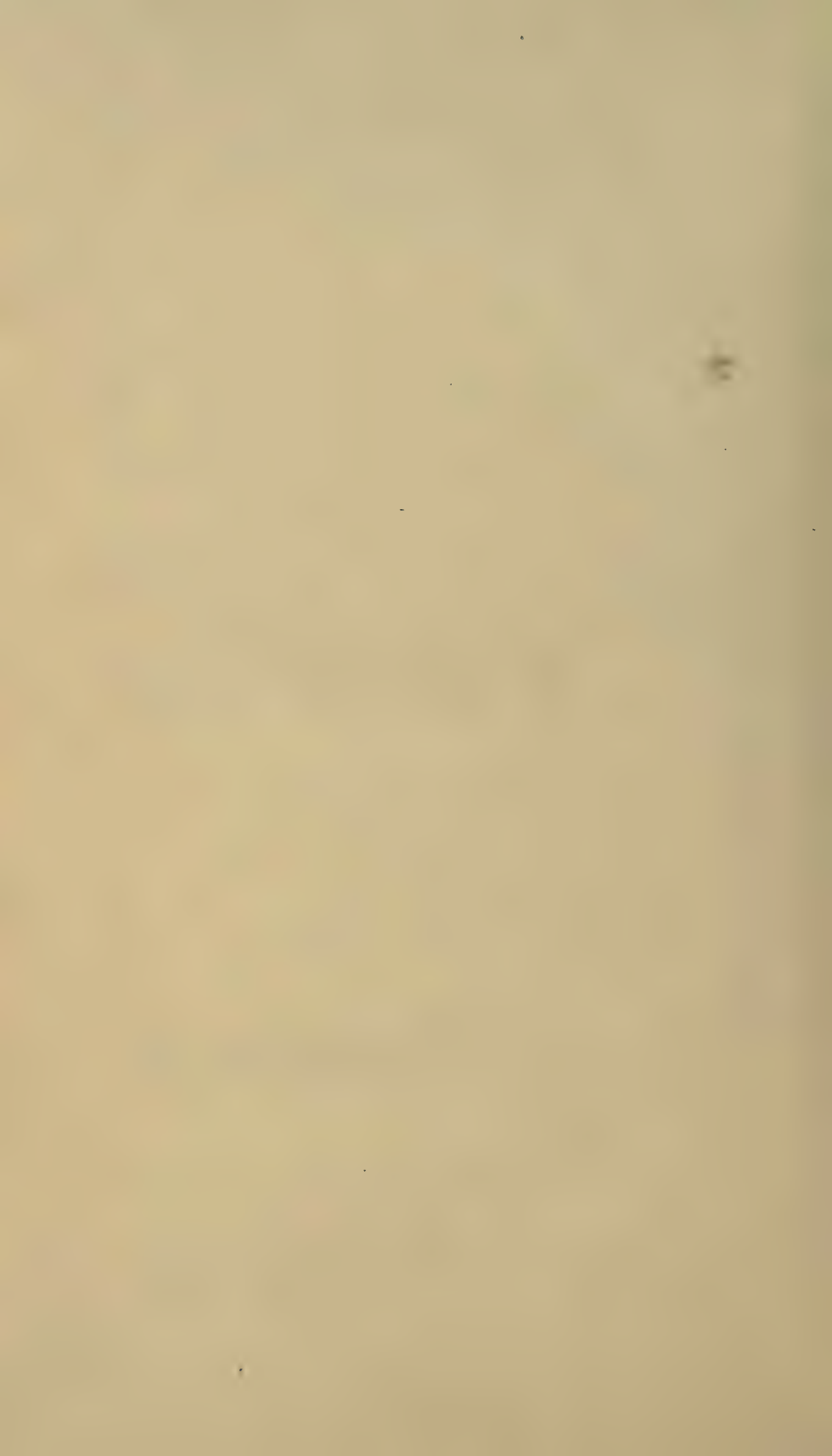
The Parliamentary Commissioners, of 1650, valued the living at £56, and were unusually complimentary to the incumbent, Mr. John Payne, whom they reported to be "honest and able."

Many of the presentations to benefices during the time of the Commonwealth are preserved amongst the manuscripts at Lambeth Palace. Here we found the original presentation to Shirland, written on half a sheet of foolscap, and signed and sealed by Geo. Savile. It runs as follows :—"To all persons who have or shall have sufficient authority in this behalf greeting,—I, Sir George Savile, of Thornhill in the county of York, Barronett, the true and undoubted Patron of the Rectory of Shirland in the county of Derby, doe present Joseph Stock, late minister at Ottley in the county of York, to the said Rectory, being now voyd, and to my presentation of full rights belonging, Desiring you to admitt the sayd Joseph Stock to the Rectory of Shirland aforesayd, and to invest him Rector there, and that you likewise invest him with all rights, members, and appurtenances whatsoever. In witness whereof I have set my hand and seall the 29 day of September, 1656."*

From a copy of the Terrier of Shirland, of the date of October, 1795, we take the following quaint item :—"Item. the parson of Shirland receives from Sam. Lindley, of Toadhole Furnace, which his predecessors have paid before him time beyond the memory of man, a fat goose at Christmas, and a good gammon of bacon at Easter."†

* Add. MSS. 6671, f. 533.

† Lambeth MSS. 944, No. 28.



Stadelg.

Staveley.

AT the time of the Domesday Survey, the manor of Staveley was held by Ascuit (or Hasculphus) Musard, and there was then a church and a priest on the manor. The manor, together with the advowson of the church, remained in that family for nine generations.* Ascuit's son, Richard, held both church and manor in their entirety, but his grandson, also named Ascuit, gave "to God and the blessed poor of the Hospital of St. John of Jerusalem, half the Church of Staveley." This deed is witnessed, amongst others, by Richard, Bishop of Coventry, which gives us the approximate date, for he held that see from 1162—1182. We ascertain subsequently, that this "half of the church" did not refer to the advowson, but to the rectorial tithes, half of which thus remained alienated from Staveley, till the dissolution of the estates of the Knights Hospitallers. We have direct proof, from the various Inquisitions, etc., that each of the subsequent heirs of the Musard estates, Ralph (I.), Robert, Ralph (II.), Ralph (III.), and John, held also the advowson of the church of Staveley. This brings us to Nicholas, Baron Musard, the last of the heirs male. He was heir to his nephew John, who died *s. p.* Nicholas had been presented to the rectory, or rather half rectory of Staveley, by his father, Ralph Musard (II.) Nicholas had several children, but as he was in orders they could not inherit,† and, therefore, on his death, in the 29th year of Edward I., the estates were divided between his three sisters and their issue. The eldest sister, Amicia, had been married to Anker de Frecheville, Baron of Crich, but they

* The fourth volume of Nichols' *Collectanea* contains an elaborate pedigree of the Musard and Frecheville families, with detailed evidence. As we have drawn the greater part of our information respecting the connection of these two families with Staveley from this source, we refer our readers to those pages for the authorities consulted. We have, however, been able to glean some additional details, that are not to be found even in those apparently exhaustive papers.

† "Nota, quod predictus Nichus fuit Rector Ecclesie de Staveley, et proles nominata fuere omnes bastardi."—Lansd. MSS. 207, f. 171.

both had died before Nicholas, so that her share came to her son, Ralph Frecheville. The second sister, Margaret, was the wife of John de Hibernia, and their heir was a son of the same name. The husband of the third sister, Isabella, is not known, but her daughter and heiress was married to William de Chellardestone (or Chellaston). Not only was the manor of Staveley thus divided into three, but the advowson of the church was similarly shared.

But this tripartite division of the church did not long continue; for an Inquisition, taken at Staveley 9 Edward II., records the granting to Ralph Frecheville by his cousin, John de Hibernia, of his moiety of both manor and church.* Ralph Frecheville thus became possessed of two-thirds of the advowson. At that time the church was said to be worth six marks yearly in all its issues.

A few years later (1325) there was a vacancy in the rectory of Staveley, and a dispute arose as to the right of presentation. Ralph Frecheville, and Margaret his wife, claimed the presentation, but John Cromwell, and Idonea his wife, denied the right, and alleged—that Ralph Frecheville, when the church was vacant on the death of Nicholas, presented Robert de Woodhouse; that on the next vacancy, through resignation, in the reign of Edward II., Ralph Frecheville, as holding the second moiety by the grant of John de Hibernia, presented John de Horton; and that William de Chellaston, and Joanna his wife, had made over their hereditary rights to the third moiety of the advowson, etc., to Walter de Langton; Walter de Langton in his turn to Robert de Clifford; and that finally Robert de Clifford had granted it to John Cromwell, and his wife Idonea, for the term of the wife's life.†

But though the second moiety speedily came into the hands of Frecheville, the remaining third of the advowson continued with the Cliffords for more than two centuries, as can be proved by numerous Inquisitions and other documents of each successive reign. Finally, on the attainder of John, Lord Clifford, this third portion of the manor and church was forfeited to the Crown, and granted by Edward IV. to Sir John Pilkington. It seems to have been again escheated, for Henry VIII., in 1544, granted it to Sir Francis Leake, who in the next year conveyed it to Sir Peter Frecheville. Sir Peter thus became possessed of the whole advowson, as he previously held the other two-thirds by inheritance.

Sir Ralph Frecheville, who married one of the co-heiresses of

* Add. MSS., 6,697, f. 56.

† Plac. de Banco, t. Mich. 19 Edw. II., rot. 97. Nichol's *Collectanea*, vol. iv., p. 28.

Musard, was summoned to Parliament as a Baron in the 29th year of Edward I.; but the like honour does not appear to have been repeated to his descendants for several generations. Staveley was the chief seat of this powerful family. Sir Peter Frecheville, of Staveley, was knighted in the reign of Edward VI. for his services at the battle of Musselborough; and his great grandson, Sir John Frecheville, who did signal service for Charles I. as a staunch Royalist, was at the Restoration created a peer, under the title of Lord Frecheville, of Staveley. In 1681, a year before his death, he sold the estate, together with the patronage of the church, to the family of Cavendish. He died at the age of 76, and was the last of that ancient family.

The church, which is dedicated to St. John the Baptist, consists of nave, chancel, north and south aisles, south porch, and tower at the west end. The south aisle is also continued parallel with the chancel, thus forming the Frecheville chantry. Very considerable alterations and additions were made at the time of the recent restoration. The church previously had no north aisle, and the present one is spacious and admirably designed, the windows being filled with tracery of the Decorated period, in precise imitation of some of those that adorn the highly interesting church of Dorchester, in Oxfordshire. The chancel, too, was thoroughly restored in the same style, and a much higher pitch given to all the roofs. The old porch, in a ruinous condition, had been removed some five-and-twenty years ago, and a new one now occupies its place. The previous one, from an engraving of the church given in the *Gentleman's Magazine* for 1820, appears to have been erected (in place, doubtless, of a still older one) in the seventeenth century, and had a square sun dial over the doorway. The tower, too, was considerably strengthened by iron stays, and otherwise repaired during the restorations; but the whole alterations were admirably carried out, and there was as little interference as possible with old details. There is, therefore, no difficulty in ascertaining the precise extent of the alterations. Of the church, as it existed when the Domesday Survey was taken, there is now no trace extant; unless it be in the fragments of incised slabs, that are worked up in the window-sills of two of the windows of the south aisle. These stones appear to be the oldest in the building, and may possibly be among the very earliest sepultures. The font, too, which is Norman, might by some be attributed to a date as early as the Domesday Survey, and it would be interesting to think that the original

stone was now in use ; but to us it appears, from comparing it with other specimens, to be about a century later, *i.e.*, of the latter half of the twelfth century. This fine specimen of an early font, unique in several of its details, was happily rescued of late from an ignominious position in the grounds of the old rectory. The font stands three feet high, and the base eighteen inches. The top part is circular, but bevilled down round the lower edge, and at one of the angles thus formed is a man's head with a forked beard, wearing a crown fleury, from the centre of which rises a brush-like erection. The central support is a large round pillar, but it is further supported at each angle, by four small columns only two-and-a-half inches in diameter. The basin of the font is circular, two feet two inches in diameter, and ten inches deep. We may here mention, that in a cottage garden, within a stone's throw of the church, is a small circular stone basin, about a foot in diameter, richly carved with four cherubs' heads in high relief, and with five-leaved flowers between. It is now filled with moss, and broken from its base ; and, though much knocked about, is a nice piece of carving of the Renaissance style, probably about the date of the Frecheville window. We think it likely that this basin at one time served as font to the church, though a plainer marble basin was removed to make way for the original one, now so happily restored to its proper place.

Of the Early English period, that followed after the Norman, there are not many traces ; but the basement of the tower, with its irregular buttresses, appears to have been then originally designed ; and the remains of a small lancet window of that date, and other details, were found when recently removing the obstructions that separated the chantry from the south aisle. Nor must we omit to attribute to this period the south doorway, the jambs of which are ornamented with capitals of well-defined foliage, unmistakably pointing out the Early English style. A new head to this doorway had to be found at the time of the alterations. The south aisle is separated from the nave by five pointed arches, supported by four octagon pillars, with plainly moulded capitals and bases. These are of the Decorated period, but are not of a precisely similar date, the two nearest the west end being the oldest. Two low arches, with an octagon pillar of a similar style, divide the chancel from the chantry. The interesting discovery was made above these arches, during the recent alterations, of a row of five small clerestory windows, so unusual in a chancel. These windows, of three

lights each, had been effectually built up, but are now again used to give light. Perhaps this blocking up of the clerestory windows was not an offence of very long standing, for we learn from the *Collections* of Dr. Pegge, that much of the chancel was pulled down and rebuilt in 1786. At that time a stone was found in the wall with "a chevron *ermine* between three St. Andrew crosses," being the arms of Greenwood; and Pegge adds that he has failed to find any connection between this family and Staveley, unless it may have been that a Greenwood was once rector.* Bassano, too, in his notes (circa 1710) says that "at the east end of the chancel, on a cross of stone, is a crucifix;" but whether this was within or without he fails to say. In the late or debased Perpendicular style the church underwent much alteration; indeed this must have been the general feature of the church previous to its restoration, with its low-pitched roofs and pinnacled embattlements. The windows on the south side of the church, both to the chantry and south aisle, are now all of this period, being square-headed windows of three lights, with but little or no tracery. The upper part of the tower, with the belfry windows, is also of late Perpendicular, though not so late as the battlements and small pinnacles, which bear the date on the south front, cut plainly into the stone, of 1681. A doorway should also be noticed, with a round-head, into the chantry on the south side; the door of which has the year 1696 marked upon it in large-headed nails. An engraving by Malcolm, of Staveley Hall, gives also an east view of the church, and the tower is represented as surmounted in the centre by a small octagon spire, or rather spirelet, apparently made of wood coated with lead, after the fashion of the "extinguisher" on Wirksworth Parish Church. Our confidence, however, in the accuracy of this representation, is shaken, by the fact that Malcolm altogether omits the battlements, which must have then existed.

To revert to the interior of the church—before the restoration, it was disfigured by three galleries, one over the south aisle, one blocking up the fine archway into the tower at the west end, and another small singing gallery, strange to say, across the chancel archway. The chancel was then partitioned off from the nave by a substantial screen, with windows and door in it; over which was this third gallery. This gallery must have been the successor of the old rood-loft that stood in a similar position, but from what we can gather, it had little or none of the old woodwork, or any ap-

* Pegge's *Parochial Collections*, vol. iv., Staveley.

pearance of antiquity about it. A letter of the Rev. Fletcher Dixon, dated October, 1816, says—"the rood-loft at Staveley, which remained pretty entire since the Reformation, was taken down about twenty-five years ago, to let more light into the church."* Bassano, writing of this church, says—"At upper end of body of church is seat belonging to Hall, and above it is a large molding, being upper beam of ye rood-loft, and on wood is cut ye paternal coat armour of Frecheville, a bend between six escallops, held by an angel on his breast. Upon end of an old seat in ye chancell, Frechville impaling a bend between six martlets."

The brief description of the chantry, as it existed in 1757, is also worth transcribing from Reynolds' notes—"South aisle parted in two from north to south by iron rail or palisade, just by chancel door, and more eastern part is the burying place of Frechevilles. The entrance into this burying place is on your right hand just as you come up at the communion rails." In the south wall of the south aisle, just where the aisle terminates and the chantry begins, is a small piscina which has at sometime been mutilated and cut level with the wall, probably to make room for pews. This, of course, affords a proof that a side altar formerly stood on this spot.

One other object worthy of note remains in the interior of the church. It is a richly carved recess, probably monumental, now built into the outer wall of the north aisle. It formerly occupied a similar position in the north wall of the nave. It is about five feet in length, and a similar height in the centre, consisting of an ogee-shaped arch ornamented with crockets, and supported at each side by crocketed pinnacles. The face of these pinnacles is divided into two compartments one above the other. That to the right hand is occupied by a man in a single short garment with his hands folded, and below him is a man with a crown, holding in front of him a shield and a long sword. That to the left has two female figures, the upper one in a plain long dress, and the lower one in a square cut head dress surmounted by a crown, holding a book in her hands. These figures are all very small, and so rudely cut that we should have ascribed them to an early date, had not the other details of the sculpture unmistakably pointed to nothing earlier than the Decorated period of the fourteenth century. The upper half of the interior of the arched recess has had a device painted on it, displaying no little skill. This

*Lysons' Correspondence. Add. MSS. 9,423, f. 303.

was laid bare during its removal, but is now much faded, and hardly anything remains but the outline of the figures. The centre figure, from the nimbus, is unmistakably Christ, and two winged angels appear to be removing clothing from his shoulders. By some this is said to represent the Resurrection, but others have suggested the Baptism of the Saviour. The former appears to be the more likely subject in this situation, but then the hands of the central figure do not now bear any marks of the nails, but these may have faded away. We have little doubt that the lower part of this recess has been originally occupied by a small effigy, or, what is more likely, by a demi-effigy, and that it is of a monumental nature. It is now supported in the wall by a large base-ment stone that projects some inches beyond it, and on the surface of this stone are holes that have evidently once sustained iron bars. From this circumstance it has been conjectured that the contents of this sepulchral recess were railed off, and that they were possibly the valuable or bejewelled relics of some saint. But this conjecture cannot be maintained, for it is clear that the supporting stone is of a different nature to the rest of the monument, and, from the moulding of its edges, can be shown to belong to a much later age.

On the apex of the eastern end of the roof of the nave is a bell-cote, containing the sanctus bell—its proper position. This bell, which we were told is uninscribed, occupied a similar position on the old roof of the nave, before the church was restored, as we find from the plate of the church in the *Gentleman's Magazine*,* to which we have already referred. It is a most exceptional thing to meet with the sanctus bell in its true position, most of those that are still extant having been transferred to the belfry.

A short article, descriptive of the church, accompanies the plate in *Urban's Magazine*. From this we learn that the church had been lately paved, a new gallery built, and "the whole interior beautified." The largely increased area of the church, since the late alteration, is clearly shown, for we are told that it then contained "an ichnographical site of about forty yards by twelve." Mr. Gisborne, the then rector, whose name appears on the bell, is much praised in this article, for though 87 years of age, he always met the corpse at the churchyard gate, and refused shelter at the grave side. Mention is also made of a headstone in the churchyard to the memory of one Robert Sampson, a tombstone bard

* *Gentleman's Magazine*, December, 1820.

and itinerant dealer in pottery, whom Urban's correspondent much extols.*

In the churchyard, near to the south porch, is the old cross, now restored, the original portions of which are the base and the greater portion of the shaft. The cross-head and the two steps are new. At the time of Bassano's visit it must have been nearly if not quite perfect, for he speaks of "a faire cross of 4 greeces (steps) with a proportionable middle stem."

It now remains for us to describe the interesting monumental remains still extant within the church, and to supplement this description with as much information as we can collect, respecting the numerous memorials that have either decayed or been demolished.

The church of Staveley, being the property of so illustrious a family as that of Frecheville, naturally attracted much attention from the Heralds in their Visitations. Various copies of the Visitations of 1569 and 1612 are preserved amongst the Harleian MSS.; and we have also consulted Ashmole's Church Notes of the 18th August, 1662, the notes of Bassano taken about 1710, those of John Reynolds, taken on the 18th November, 1757, and the voluminous collections of Dr. Pegge.†

From the "Visitation of Darbysheire, by Richard St. George, Esquire, Norroy King of Arms, 1612, together with Visitation made 1569," we take the following description of the elaborate blazonry that then occupied the windows of this church:—

"In Staveley church, being the lordship of Sir Peter Frecheville, Knight, taken the 24th day of August, 1611.

"These in the east chancel windowes:—

"1. Checky, *or* and *az.*, a fess, *gu.* (Clifford).

"2. *Gu.*, three lions passant gardant, *or.* (England).

* Robert Sampson was born at Inkersall Green, in the parish of Staveley. He died on May 28th, 1804, aged 59. The following is his epitaph, written by himself:—

"Mortal! behold an emblem of thy fate,
Place thy affection on a future state;
Revolving time will leave thee breathless soon,
Night takes us home, if not called hence at noon.
Here lies a poet, famous once for verse,
Now awful silence bids no more rehearse;
Here let his relics undisturbed remain,
In peaceful dust, till they're restored again."

There is one of his epitaphs in Chesterfield churchyard, to the memory of Elizabeth Mead, aged 15, who drowned herself in Walton Dam, August 29th, 1789, owing to a false charge of theft. See Local Notes and Queries, *Derbyshire Times*, January 27th, 1874.

† The Notes of Reynolds, and a portion of the Heralds' Visitations were published in 1834, in the first volume of Nichols' *Collectanea*, but we have in each instance consulted the original manuscripts. Add. MSS., 6,701; Harl. MSS., 5,809, 6,829, 1,093, and 1,537; Ashmolean MSS., 854.

"3. *Az.*, a bend between 6 escallops, *arg.* (Frecheville).

"4. Barry of six, *arg.* and *az.* (Grey, of Sandiacre).

"5. *Az.*, billety, a fess indented, *or.* (Deincourt).

"6. *Arg.*, a chevron between three cross-crosslets fitchy, *sa.* (Findern).*

"These six in the south windowes:—

"1. *Sa.*, six annulets three, two, one. (Leake).

"2. *Sa.*, on a bordure, *arg.*, eight cinquefoils of the field. (Darcy).

"3. *Arg.*, three livery pots, *gu.*, a border, *sa.* besanty. (Monboucher).

"4. *Or.*, on a fesse, *gu.*, three water-bougets, *arg.*, over all a bend, *sa.* (Bingham).†

"5. Paly of six, *or* and *gu.* on a bend, *sa.*, three water-bougets, *arg.* (Byrton).‡

"In another window:—

"Quarterly: Babington and Dethick, and beneath 'Orate pro bono statu Dni Johis Babington, qui istam fenestram fieri fecit.'

"In another window two coats:—

"1. *Arg.*, a bend between six martlets, *sa.* (Tempest).

"2. *Erm.*, § five fusils in fess, *gu.* (Bosville).

"Beneath them this inscription: 'Orate pro bono statu Thome Tempest armigeri, et . . . uxoris ejus, qui istam fenestram fieri fecerunt.'

"In another window two coats:—

"1. Frecheville.

"2. *Arg.*, on a saltire engrailed, *sa.*, nine annulets, *or.* (Leake).

"At the bottom of the window, under the first coat, one in armour kneeling; upon his surcoat, the bend and 6 escallops; his hayre yellow; his hands closed and erect. Underneath this inscription—'Orate pro anima Johis Frecheville Armigeri, et pro aiabus omnium antecessorum.'

"In the next pane, his wife kneeling at an altar (as likewise her husband), her hands erect, upon her gowne saltoyre and an-

* Perhaps this coat is a mis-reading for Cachehors, who held the manor of Staveley-Woodthorpe. The heiress married Rodes in the fourteenth century.

† The arms of Bingham, of Nottinghamshire, were of common occurrence in the churches of that county, where they were extensive landowners. These arms, without the bend, are still to be seen in North Winfield Church. They were landowners in Staveley in the sixteenth century.

‡ The arms attributed to Monsire de Byrton in Jenyn's Ordinary (Harl. MSS. 6,589); but we are not able to account for their appearance here.

§ *Erm.* is probably a mis-reading for *arg.* Elias Ashmole read this coat, '*Erm.*, 5 fusils, *sa.*,' a bearing we cannot find in Papworth or elsewhere, and which leads us to think that the glass was damaged, and partly illegible.

nulets. Under-written—'Orate pro bono statu Elizabethæ uxoris ejus unius benefactorum.'

"In the same pane behind him, his son kneeling at an altar in a red robe, yellow hayred. Underwritten—'Orate pro bono statu Petri Frechvile filii dicti Johis.'

"Behind her a daughter kneeling in a red gowne.

"In the next windowe—

"*Arg.*, three maggies, proper. (Bakewell). 'Orate pro anima Johis Bakewell, Capellani qui istam fenestram fieri fecit.'

We have appended to these different coats the names in brackets of the families to which they belonged. Their presence in these windows may be thus briefly accounted for:—*Clifford* held a share of the manor of Staveley for more than two centuries; Ralph Frecheville married Isabella, daughter of William de *Grey*, of Sandiacre, in the reign of Edward III.; John *Deincourt* held land in Staveley in the reign of Henry III., which appears to have remained in the family for several subsequent generations; John Frecheville married Elizabeth, daughter of Sir John *Leake*, of Sutton, in 1498; their son, Peter Frecheville, married Elizabeth, eldest daughter of Sir Richard *Tempest*; Sir Thomas Tempest, of Bracewell, High Sheriff of Yorkshire, 8 Henry VIII., son of Sir Richard, married Rosamund, daughter and co-heiress of William *Bosville*, of Chevet;* Rosamund, the grand-daughter of Peter and Elizabeth Frecheville, was married to John *Darcy*; Catharine, youngest daughter of Anker Frecheville, was married to John *Bakewell*,† she died 16th August, 1517; the marriage between Frecheville and *Monboucher* is mentioned below; the family of *Goushill* were landowners in the neighbouring parishes of Eckington and Barlborough; and Sir John *Babington*, of Dethick, who was killed at the battle of Bosworth, 1485, was a benefactor to the church, and is supposed to have held land in Staveley.

Gervase Holles, the Lincolnshire antiquary, who visited this church about half a century later, further mentions the arms of Frecheville in a south window, with the words "Radulphus Frecheville"

* Betham's *Baronetage*, vol. ii., p. 346.

† By a deed of the year 1497, witnessed by Richard Frecheville, parson of the church of Staveley, John Bakewell, chaplain, grants to Anker Frecheville, and others, all his lands at Staveley and elsewhere in trust, to perform his last will. Nichols' *Collectanea*, vol. iv., p. 204. John Bakewell, *chaplain*, to whose memory there was formerly a window, was not, of course, married, and his name-sake, who married Catherine F., was, we believe, his nephew. The date of Catherine's death is taken from an old Missal "belonging formerly to Staveley Church, now (1706) in the custody of Mr. Richard Hall, of Dronfield." This Missal was presented to the church by Robert Bertram, who died in 1438. There were various entries of the Frecheville family on the fly leaves. Add. MSS. 6668, f. 301.

below them; but the whole of this fine display of glass has long since disappeared, and there does not appear to have been a single ancient coat left, when Bassano visited the church in 1710. The orders passed by the Commonwealth for the demolition of painted glass in churches, specially exempted all that was of an heraldic or memorial nature; but various battles and sieges raged so fiercely round old Staveley House (which was in close proximity to the church), between the Roundheads and the Royalists, that nearly the whole of this blazonry probably then disappeared. The only fragments of old glass now remaining are two small pieces, in yellow and white, in the east window of the chantry; one of them representing an old man with bare feet grinding a hurdy-gurdy, and the other a man's head with wavy hair. These fragments are of greater age than any of the heraldic devices that we have been just describing, and are coeval with the Decorated period of architecture.

There are two old monuments on the north side of the chancel, of peculiar interest, for they both consist of effigies in brass to the memory of the same man. The earliest of these is an altar tomb, having on the top a full-length figure in brass of a knight in armour. He is clad in plate armour, with his feet resting on a belled talbot. Over his armour he wears a tabard, on which are displayed the arms of Frecheville. His sword is girt in front of his left thigh, and the hilt of the dagger is shown on the right. The hands are clasped uplifted, but the upper portion, together with the head and shoulders, is missing. Two scrolls proceed from the head, bearing these inscriptions respectively—"Sta Trinitas unus Deus miserere nobis." "Deus ppicius esto mihi peccatori." Above the figure is an emblem of the Trinity, occasionally found on brasses of this date, consisting of a representation of God the Father as an aged man seated under a canopy, holding before him a crucifix, upon one arm of which a dove, the emblem of the Holy Spirit, is alighting. At the four corners of the slab are four escutcheons also in brass. They represent Frecheville, impaling a lion rampant; Frecheville impaling, on a bend between 6 martlets 3 roundlets (Wortley), and the third and fourth simply Frecheville.—One of these latter is now very indistinct, and is described in Holles's Visitation as Leake, but sufficient remains to disprove this. At each end of the tomb there has originally been a brass escutcheon let into a quatrefoil cut in the stone, but these were "rend away" even in Bassano's time. On the front there have been also three shields, of which two are now remaining, viz. :—

Freecheville impaling a lion rampant, and Freecheville. Round the margin the following inscription is let in, in a brass scroll, profusely ornamented between the words with grotesque figures of animals and bits of foliage. The inscription is not now perfect, the words supplied from the Visitation of 1611 being printed in italics. Space was left at the time of the erection of this monument for the precise date of the death, but this was not filled in. "*Orate pro animabus Petri Frechwell Dni de Staveley in com. Derby. armigr. qui obiit die mensis Anno Domini Millims CCCC. . . . Et Matilde uxoris ejus. Quorum animarum propicietur Deus. Amen.*" This monument is to the memory of Peter Freecheville, who was mentioned above as being knighted at the battle of Musselborough, and Matilda (Wortley) his wife. She died in 1482: and, curiously enough, the Dodsworth MSS. in the Bodleian Library, tell us of a separate monument to her memory, described as "being on the ground." It bore the following inscription:—"Hic jacet Matilda ffrechvile quondam uxor Petri ffrechvile, An. Dom. de Staveley qui obiit 12 Kalend A. 1482." There is now no trace of this monument, and we must conclude, with regard to the altar tomb, that it was erected to their joint memory, some time after the wife's decease, by her husband. However, on the death of Sir Peter Freecheville, his survivors or executors do not appear to have been content to simply fill in the blank date on this costly and handsome tomb, but they must needs perpetuate his memory by a second brass, affixed to the wall immediately above the altar tomb. This monument represents Peter and Matilda kneeling at desks facing one another. The knight is clad in mail, but with bare head and hands. His long sword rests on the spurs of his sabbatons. Behind him are eight boys, kneeling in long gowns trimmed with fur, wearing straight long hair. His lady is clad in a long gown, also fur trimmed, and wears a peaked head-dress with falling lappets. Behind her kneel seven girls similarly attired. Above them is a figure of the Virgin and Child, to which two scrolls lead up from the mouths of the knight and his lady. These scrolls are now missing, but we can supply the words, as they were extant when Bassano visited the church. They were inscribed as follows:—"Sancta Maria, ora pro nobis," and "O mater Dei memento mei." Below the figures we read this inscription:—"Here under fote lieth the bodys of Peyrs Freychwell and Maude his wyf, and sume tyme squier unto the noble and excellent prince King Henry the VI., and lord and patron of this chirche

Peyrs decessyd the xxv day of Marche, the yere our lord MDIII. On whose soullys Jhu have mercy. Amen."

This Peter Frecheville was the son of Gervase and Margaret Frecheville. Of the fifteen children, which, according to the mural monument, were born to him and his wife Maud, many must have died in their infancy, as they are not noticed in any of the Visitation pedigrees. We now only know the names of seven. John, the eldest son and heir, whose tomb we shall immediately notice; Nicholas, who held Park Hall, Denby; Ralph, who had property at Brimington, and whose will is dated 1511; Richard, rector of Staveley; Anker, who married Isabel, daughter and heiress of Thomas Wakefield, of Newark; and two daughters, Agnes and Eleanor, who are incidentally mentioned in a pardon of the Pope's of the year 1467.*

The next tomb to be noticed is a large slab of alabaster, raised slightly from the ground, and placed under one of the two arches that separate the chantry from the chancel. Upon this slab the effigy of a man in armour is boldly portrayed, and an inscription runs round the margin. The effigy is bare-headed, with hands clasped, and sword by his side; the feet are now broken, but the small spurs remain, and Bassano and others describe the feet as resting on a talbot or greyhound. This figure represents John Frecheville, the son of Sir Peter Frecheville, whose monument we have just described. Above his head are the arms of Frecheville. The inscription is as follows, that part which is now missing has been supplied from the Visitation of Gervase Holles, and is printed in italics:—"Hic jacet Johs Frecheville armiger qui diem suum clausit extremum *vicessimo mensis Januari Anno Dni Millim D. nono*, Cujus aie propicietur Deus. Amen."

Reynolds, writing in 1757, mentions several broken alabaster pavers "lying before the Communion rails," but all illegible. The inscription on one of these is given at the Visitation of 1611: "Hic jacet Margareta Frecheville uxor Frecheville quæ ob. viij. Ides (1386);" and at the head Frecheville impaling Monboucher. Another stone also then bore Frecheville impaling Fitzralph. Bassano (1710) describes yet another "alabaster stone close to the north door of chancell, bearing Frecheville impaling 2 chevrons (Musard)," and four others all illegible. This slab, described by Bassano as bearing Frecheville impaling Musard, would, in all probability, be the interesting memorial of the first of the

* Harl. MSS. 1537, f. 57. Lansdowne MSS. 207. f. 145.

Staveley Frechevilles, viz., Anker de Frecheville, Lord of Crich. He, in the reign of Henry III., married Amicia, the eldest sister and one of the co-heiresses of Nicholas Musard, who was Lord and Rector of Staveley. The issue of this marriage was Ralph Frecheville; who, by Margaret, daughter and heiress of John Beaufey, had Anker Frecheville, who married Margaret, daughter of George Monboucher.

At the restoration of the church, the remains of these slabs were placed in the chantry; but all the armorial bearings were quite obliterated, and only a few words, almost illegible, of marginal inscription can be traced upon one. "Que luce (?)" was all that we could decipher. Reynolds, too, makes mention of "several bluish flat stones, formerly crosses, but edges and figures wanting." One of these still remains in the pavement of the chantry, and it is evident, from the indent or matrix, that it originally consisted of a demi-effigy with inscription below it, terminating in a cross. Brasses of this description are generally of the fourteenth century. Another one, that shows the matrices of a marginal inscription, and of a centre figure with another inscription below it, has been subsequently re-used to commemorate a later sepulture, and now bears the word "Resurgant" in Roman capitals at the foot, and the date, 1653, at the top. This chantry, or "Frecheville quire," contains the monuments, handsome of their style, to the last of that family; but it would be foreign to the purport of these "Notes" to give detailed descriptions of these post-Reformation memorials. Suffice it, then, to say that they consist of a large marble sarcophagus, in memory of John, Lord Frecheville, the last of that ancient family, who died 1682, aged 76; and a handsome monument to his daughter Christian, wife of Lord St. John of Basing, who died in child-bed of her first son in 1653. The mother is represented in white marble in a recumbent position, with the child in her arms. The head is considered to be a fine piece of sculpture. Behind Lord Frecheville's sarcophagus is a window of coloured glass, bearing in the centre the arms and quarterings of the last of the Frechevilles, surrounded with cherubs and wreaths of roses. The motto is "Qui aime le roy, aime sa patrie;" and at the bottom is the inscription—"Dom Johannes Frescheville Baro de Staley posuit. 1676." The colours of this window are peculiarly delicate, and it is a fine specimen of the Renaissance style, but yet it looks strangely incongruous within the walls of a gothic church. It is said that this window was imported from France, and Bassano mentions that it cost £40, a very large price in those days.

Various interesting relics that had escaped the fury of the civil wars, and the zeal of the Puritans, have since fallen victims to the almost more destructive sluggishness of the "churchwarden era;" for Bassano tells us that "Here hangs hys (John Frecheville's) Pennon and Streamer, spurs, gauntlets, helmet, and crest, with tassels of silk, bossed with gold; with all ye achievements of Sir P. Frecheville, knight, who was knighted at Muselborrow battle, in Scotland, great grandfather to John Lord Frecheville. Upon ye Pennon is the same quartered coats as in ye window, exclusive of escutcheon of pretence. Upon ye head end of ye Streamer is ye Arms of England, below is Frecheville crest in several places, and ye motto ye same as in ye window."

Immediately below the monument to the Lady Christian is a very interesting slab to an ecclesiastic. The figure is clad in a single long vestment or cassock, and is incised in low relief. From the left hand proceeds a scroll bearing the words "Memento Johis," and the other arm supports a pastoral staff, the crook of which is elegantly carved and turned inwards. Over the head is a canopy, or rather semi-circular ribbon, ornamented with four-leaved flowers. Round the margin is a well carved inscription, the words being divided by foliage. The words in italics are almost quite illegible, and are here supplied from the Notes of Holles. "Hic jacet Dominus Johannes Warton quondam *rector istius ecclesie* cujus anime propicietur Deus. Amen."

We have endeavoured to form a complete list of the rectors of Staveley, but have failed to fill up the considerable gap which intervenes between John de Horton, mentioned above, and the time of Henry VI., when Peter Rothery held the rectory. The pastoral staff with the crook curved inwards appears to denote that Johannes Warton, formerly rector of Staveley, was at one time an Abbot of some ecclesiastical foundation; but it is curious that that fact should not be recorded in the inscription. The general appearance of this memorial seems to point to the fourteenth century as its date. It perhaps should also be noted that this inscription has more than once been read "Warsop" and not "Warton;" but a careful comparison of the letters with the remainder of the inscription convinces us that the final letter is not a "p", at all events it does not in any way correspond with the "p" in "propicietur." In another part of this chantry, so rich in monumental remains, is a far older incised slab, of the nature of many of those that have been already described under other churches. The slab is of grit-

stone, and tapers in shape, being one foot ten inches in width at the head, and one foot three at the base. Its length is six feet nine, and it is incised with a cross having a simply-formed circular head. To the dexter side of the stem of the cross is a long sword with a cross-shaped hilt. There is a diamond-shaped incision above the head of the cross; and in the "calvary" of four steps, at the base, is a five-leaved flower. Midway in the stem of the cross is the matrix of a small oblong brass which is now missing, affording proof that this stone also has been used for a doubly commemorative purpose. We are inclined to put the date of this stone in the twelfth century. The head of another incised cross is almost entirely concealed by the base of a large canopied niche, that is fixed against the wall in the south-east corner of this chantry. The base of this niche is now raised about a foot from the ground, and at first sight it appears as if it was intended for a sedile; but a closer inspection shows that the stone forming the base is carved into two pediments, and that the pointed crocketed canopy is also divided into two parts, clearly proving that it was designed for the reception of the figures or statues of two saints, when it would probably be fixed at a higher altitude than it now occupies. Near to it, but in the south wall, projects a stone corbel or bracket formed of a rudely designed human head.

The belfry contains a fine peal of eight bells. We give the inscriptions, though none of them have any claim to antiquity.

I. "Given to the Church by the Revd. Francis Gisborne. Edward Arnold, St. Neots, fecit, 1782." The weight of this bell is also lightly incised on the top of the shoulder, 18 cwt. 3 qrs. 32 lbs.

II. "The Duke of Devonshire gave £50 for recasting the five first bells. The parish bore all other expenses, 1782." The weight, marked in the same place as on the previous one, is 12 cwt. 2 qrs. 3 lbs.

III. "Revd. Fletcher Dixon, curate. Richard Flint, John Lawrence churchwardens. Edward Arnold, fecit, 1782." Weight 10 cwt. 0 qr. 7 lbs.

IV. "Revd. Fletcher Dixon curate. Richard Flint, John Lawrence, churchwardens. Edward Arnold, St. Neots, fecit, 1782." Weight 9 cwt. 0 qr. 14 lbs.

V. "Whilst thus we join in cheerful sound, May love and loyalty abound, 1782." Weight 7 cwt. 3 qrs. 21 lbs.

VI. "Edward Arnold, St. Neots, Huntingdonshire, fecit, 1782." Weight 7 cwt. 3 qrs. 0 lbs.

VII. "This bell was given by the Revd. Francis Gisborne, Rector of Staveley, on William the Marquis of Hartington coming of age, the 21st of May 1811. T. Mears, of London, fecit."

VIII. "This bell was given by the parishioners of Staveley and C. on William the Marquis of Hartington coming of age, 21st May, 1811. T. Mears, London, fecit."

The Rev. Fletcher Dixon, mentioned on two of these bells, was brother-in-law of the Rev. Francis Gisborne, the rector. He was subsequently appointed vicar of Duffield.

There is a curious tale about the recasting of these bells, which was narrated to us by one who now acts as the janitor of the church. Our informant told us that he had it from his grandfather, Mr. Garfitt, who was then in charge of the bells; but it must surely have been his great-grandfather, when we reflect on the date. The whole of the Staveley bells, eight in number, were sent to a far distant foundry (St. Neots) to be recast in 1782, and when the note advising of their departure on the road home reached Staveley, Mr. Garfitt was despatched to meet them. He fell in with the waggon or waggons, in which they were being conveyed, at Leicester; and escorted them to Staveley in triumph. In due course they were hung in position; and, to the public generally, their tone (for which Staveley tower had always been noted) was satisfactory. But the critical ears of the bell-ringers and some of their musical friends detected something slightly amiss in two of them, and complaint was made at the foundry of St. Neots. From the correspondence that thereupon ensued it was discovered, that new or recast bells were at the same time being sent from St. Neots to the church of Darfield in Yorkshire, and that two of them had been misdirected or changed hands on the road. Mr. Garfitt was therefore despatched to Darfield; but the good people there had got their bells safely in position, and not being possessed of ears so sensitive as those of the Staveley parishioners, refused to have them removed. Staveley had then to put up with the slight discord, until, we suppose, the year 1811, when the two defaulters were recast by Mears of London, in unison with the rest of the peal. We think we have recorded this account just as it was told us, and we are sure that our informant will not think us discourteous if we express an opinion that there is something apocryphal about it. For, on referring to our note book, we find that eighteen months ago we were told by a very old inhabitant of Killamarsh, that their bells had found their way to Darfield belfry, not under exactly similar

circumstances, but with only a slight variation! And clearly there is something mysterious about these Darfield bells, for it was to that belfry also, that the old bells of Beauchief Abbey are said to have been taken.

* * *

The Taxation Roll of Pope Nicholas IV., taken in 1291, values the church of Staveley at £10 per annum. The *Valor Ecclesiasticus*, 27 Henry VIII., gives the following particulars of the rectory, from which it appears that the Cliffords still held one presentation to two of the Frechevilles.

STAVELEY RECTORIA.

Domino Henrico Clifford qualibet tertia via et Petro Fretchville duabus vicibus Patronis ejusdem.

	£	s.	d.
Dominus Johannes Hewett rector habet ibidem.			
In mansione cum gleba - - - - -			xl
In decimis garbarum - - - - -	vj		
In decimis feni - - - - -		x	
In paschali rotulo - - - - -		xl	
In decimis lane et agnellorum - - - - -		xxx	
In decimis minutis et oblationibus - - - - -		xiiij	iiij

	Summa	xij	xiiij	iiij
Unde resoluta est archidiacons Derby pro scenagio et procuragio -			vj	
	De claro -	xij	vij	iiij
	Decima inde		xxiiij	ix

The Parliamentary Commission of 1650 reported that the rectory of Staveley was in two medieties, one of which, to the value of £80 per annum, was appropriated to the minister; but the other, valued at £100, was impropriated to Mr. Frecheville, "whereof £30 was lately settled to the chapel of Holmesfield." * The Commissioners add that Mr. George Mason, the incumbent, was an "able minister." The mediety of the rectory, here described as impropriated by Mr. Frecheville, was that portion which had been given, as already stated, to the Hospital of St. John of Jerusalem. On the dissolution of the property of that Hospital in the reign of Henry VIII., this moiety passed to Sir Francis Leake, and he conveyed it, together with a portion of the manor of Staveley, to Peter Frecheville, for the sum of £286, on May 1st, 37 Henry VIII.

* * *

Attached to the manor of Staveley was a Free Chapel, in no way dependent on the rectory. This chapel was founded by the Musards in the thirteenth century, and was dedicated to St. John the

* See the account of Holmesfield Chapelry.

Baptist.* It appears that the advowson of this chapelry, which was possessed of an independent endowment as early as the reign of Edward I., was held in medieties in correspondence with the divisions of the manor and rectory; for we sometimes find the presentation in the hands of the Frechevilles, and sometimes of the Cliffords.†

When the Chantry Commission was appointed, in the reign of Henry VIII., the commissioners included this chapel in their report. The following is their condensed account in the Chantry Roll from which we have usually quoted in these pages:—

“Staley. The Free Chapel founded by Musserd auncestor of Sir Peter Frachitell Knt., nowe patron, to serve the cure of the manor of Staley, liiis. iiij*d.* Thos. Bromhead preste. x*vd.*, resolute rentte to my lade of Cumberlande. It is a parisshe church and hath a mancyon house worthey to be letten yerely xv*js.* Our chalis was stolen x*ij.* monethes past. Stock i*ij*s. *jd.* Clere value lii*js.* iiij*d.*

From another and more extended copy of the Chantry Roll,‡ there appears to be no doubt that this chapel was possessed of full sacramental rights of every description, and was, in fact, a parish of itself. But this did not spare it from confiscation; and the land, pertaining thereto, amounting to about fifty acres, was handed over to Sir John Pinent and Thomas Reve, who in their turn, “pro quad. sum. pecun.” conveyed the property to Sir Peter Frecheville on December 24th, 1548.§ There is now no trace whatever remaining of this chapel, nor is the site known with any precision.||

* * *

About a mile and a half from Staveley is the hamlet of Woodthorpe. Here Peter Frecheville by his will, bearing date 16th

* It is true that one Inquisition styles it the Chapel of St. John, but, though this dedication is adopted by the Rev. Mackenzie Walcott, the preponderance of evidence in favour of John the Baptist is overwhelming.

† Inq. post mort. 2 Edw. II., No. 10; 13 Ric. II., No. 14; 14 Ric. II. (Anker Frecheville); 12 Hen. IV., No. 6. Lansdowne MSS. 207, f. 162. Additional MSS. 5937, f. 51.

‡ Certificates of Colleges, &c., Roll 13, No. 35, at the Public Record Office.

§ See Nichol's *Collectanea*, vol. iv. p. 207.

|| It is said in Dr. Pegge's Collections (vol. iv.) that this chapel was founded by Lady Amicia Frecheville, who obtained leave for its erection in the lifetime of her kinsman, Nicholas Musard, the rector.

Dr. Pegge gives a subsequent jotting respecting this parish in another volume, where he relates that on “May 11th, 1694, Francis Glossop of Neather Hanley in Staveley parish, dyed; who (as was discerned) did put 57*s.* in the poor mans box in Staveley chancel, about 10 years ago, at one time.” The Doctor copies this from a manuscript book of Mr. H. Lowe, of Whittington, as well as the information that Staveley wakes were held in 1698 on Trinity Sunday, though they had always previously been held on the Sunday before Midsummer day. Dr. Pegge also states that there was a Guild of St. Mary at Staveley in the reign of Edward VI., but we have met with no corroboration of this statement.

March, 1632, caused certain recently-erected buildings to be converted into an hospital or alms-houses for eight poor men and women, and he describes its situation as on "the south side of the chapel." This, it appears, was a chapel previously erected by him, and he makes special provision in his will for the constant attendance of the aged pensioners therein. "They should moreover pay to some honest deacon, or other ecclesiastical person to be chosen in manner aforesaid, for his pains in duly and decently reading morning and evening prayer, according to the book of Common Prayer, every day in the week to the said poor people in the chapel aforesaid, the like yearly sum of £4 quarterly as aforesaid. . . . Such deacon or reader should from time to time have his lodgings in a chamber or upper room, situate in the west end of the said almshouse."*

* See the Charity Commissioners' Report, 1827. There is a long account of the later Frechevilles and of Staveley Hall in the *Reliquary* (vol. iii), from the pen of the late Mr. Swift, of Sheffield.

Sutton-in-the-Dale.

Duckmanton.

Sutton-in-the-Dale.



UTTUN-IN-THE-DALE, thus called to distinguish it from Sutton-on-the-Hill, a village of South Derbyshire, is now, for the most part, known as Sutton-Scarsdale, from the Hundred in which it is situated. Both these villages formed part of the large landed property with which Wulfrie endowed Burton Abbey in the year 1002. We have failed to find any early mention of the church at Sutton, but the manor, which was in the hands of Roger de Poitou at the time of the Domesday Survey, was granted to the family of De Hareston in the thirteenth century. In the next century, the heiress of Robert de Hareston brought the estate to the Greys of Sandiacre,* and from them it passed by subsequent marriages to the Hillarys, and thence to the Leakes. The Lekes or Leakes derive their descent from Allan de Leka of Leak in Nottinghamshire, who was living in 1141. The first of that family who settled at Sutton-Scarsdale was William, a younger son of Sir John Leake, of Gotham, who came there in the early part of the fifteenth century.

The church at Sutton-Scarsdale, dedicated to St. Mary, consists of a nave, chancel, north aisle, south porch, and an embattled tower at the west end. There does not appear to be any clear trace, about the building, of a date earlier than the Decorated period of ecclesiastical architecture, in the first half of the fourteenth century. The nave, chancel, and south porch seem to be mainly of that style, the east window of the chancel and two of the south windows of the nave being filled with Decorated tracery; but other lights are of later insertion, and point to the Perpendicular period. The north aisle, also, and the tower, have evidently been built when that style was in vogue, though all the large

* Inq. post mort. 33 Hen. III., No. 16; 3 Edw. III., No. 47; 4 Hen. IV., No. 1, etc., etc. Quo Warranto Roll, 4 Edw. III.

windows of the former must be attributed to a much more debased age. This aisle, which runs along the whole north side of the church, so as to make a second chancel or side chapel, is separated from the nave and chancel by five pointed arches resting on octagon pillars with plainly moulded capitals. At the east end of the aisle, below the window, is a small corbel bracket with an embattled edge and terminating in a human face. It has, doubtless, served as a pedestal for the saint of the side chapel. The roof of the aisle is divided into squares (now filled up with whitewashed plaster) by intersecting beams. The alternate bosses down the centre are carved into armorial shields, which are still perfect, though there is no trace left of the tinctures or proper colours.

The first of these, beginning at the east end, is Leake (*arg.*, on a saltire engrailed, *sa.*, nine annulets, *or*), impaling Savage (*arg.*, a pale fusilly, *sa.*).

The second, Leake impaling Foljambe (*sa.*, a bend between six escallops, *or*).

The third, Foljambe impaling Leake.

The fourth is the same as the first.

The fifth, which is difficult now to read, but which Bassano describes as "Barr-waves of 6 pieces, upon 3rd a crescent, upon 5th two crescents," is for Waterton, impaling Leake.*

The centre window on the north side of this aisle contains two interesting fragments of old glass. The one consists of the figure of a man, with long curling hair and a smooth face, set in a background of red glass, the upper part of the body encased in plate armour, and the arms of Leake on the cuirass; the other is a quartered coat of arms:—1st and 4th *arg.*, a bear rampant, *sa.*, muzzled, collared, and chained, *or* (Beresford); 2nd and 3rd per chevron, *arg.* and *or*, three pheons, *sa.* (Hassall), with a crescent for difference.

Though this is all the painted glass now in the church, it had formerly several memorial windows to the Leakes and their connections. A good many interesting fragments must have disappeared of late years, for in an account of this church, published in 1791,† and again in the manuscript notes of Lysons taken about twenty years later,‡ there are descriptions of a man in a surcoat of the

* According to Glover's Ordinary, the arms of Waterton of Walton, Yorks., are—Barry of 6 *erm.* and *gu.*, over all 3 crescents *sa.*

† *The Topographer*, vol. iii., p. 341.

‡ Add. MSS. 9463.

Leake Arms, and of a lady with a pointed head-dress, having on her robes the arms of Foljambe, and other particulars. When Bassano visited the church in 1710 he reported, that the glass seemed tolerably perfect in the north and east windows; but it is from the Herald's Visitations in 1569 and in 1612 that we learn so many details of the former condition of these windows; details of much interest in connection with the family history of the Leakes, who possessed this manor and the advowson of the church for so many generations.*

In the east window of the north aisle was the following inscription to Sir John Leake, and Elizabeth his wife, daughter of Sir John Savage, from which we learn nearly the precise date of the rebuilding of the north aisle, and the chancel:—

“Orate pro animabus Johis Leeke viri nobilis, Domini de Sutton in le Dale Arm., et Elizabethæ uxoris ejusdem, qui hujus ecclesiæ partem borealem una cum choro principali in omni opere in lapide tum ligneo cum vitreo tumque plumbeo et ferreo fieri fecit de novo. Quiquidem Johannes penultimo die Martii A. Domini 1505 ab hac luce migravit ad Dominum.”

Below the inscription was Leake impaling Savage. Their eldest son and heir, John, married Jane or Jennett, daughter of Henry Foljambe of Walton; and their eldest daughter, Catherine, married Sir Godfrey Foljambe, brother of Jane. This accounts for the impaled coats of these families on the roof of the aisle. Eleanor, or Ellen, the second daughter of Sir John Leake and Elizabeth Savage, married Robert Waterton, of Walton, Yorkshire, which accounts for another of the shields on the roof. This daughter, and her elder brother John, together with James Beresford, were commemorated in the centre window of the north aisle, the fragments in which we have already described. The inscription was—*“Orate, quæsumus, pro animabus Johis Leeke et Ellenæ, et necnon pro animabus Magistri Jacobi Berisford sacrum legum Baccalarii . . . Chesterfeild, ac dictorum Johannis et Elenæ oratoris obsequentissimi.”* The mention of James Beresford in connection with these two children of Sir John Leake, seems to point to his having at one time been domestic chaplain and probably tutor in the family. The quartered arms of Beresford and Hassall, still extant, show the parentage of James Beresford. Thomas Beresford, a younger son of John Beresford, of Beresford, Staffordshire, married Agnes,

* Harl. MSS 1093, fol. 21; 1486, fol. 24; and 5809. Some of these inscriptions are also to be found amongst the Dodsworth MSS. in the Bodleian Library.

the daughter and heiress of Robert Hassel, of Hassel, Cheshire, and settled at Fenny Bentley, near Ashbourne, in the fifteenth century. They had a family of sixteen sons and five daughters. There is an elaborate monument to their memory in the chancel of Fenny Bentley church. James appears to have been the youngest but one of the sixteen sons; he subsequently attained to the degree of LL.D.*

Sir John Leake's second son was Thomas, who married Maude, daughter of James Rolleston. Another window in this aisle was to his memory, and thus inscribed:—"Orate pro bono statu Thomæ Leeke, filii Johis Leeke et Elizabethæ consortis suæ, ac fratris Johis Leeke;" and below it were the arms of Leake, with a crescent for difference.

There was yet a third daughter of Sir John Leake, Elizabeth; but there is no record of her memory having been enshrined in these windows. She was married in the first instance, in 1502, to John Frecheville, of Staveley, when he was only thirteen years old; and, secondly, to Brian Hastings.† It is very possible that her father had completed the restoration of the north aisle and chancel before she was born, or, at all events before she was of sufficient age to warrant any special memento of her name.

In another window was a further memorial to John Leake and his wife Joan, in connection with his maternal uncle, Thomas Savage, Archbishop of York. It read as follows:—"Orate pro felici statu Honorabilissimi patris in Christo Thomæ Savage, Ebor. Archipraesulis meritissimi; necnon prospero statu Johis Leeke filii et hæredis Johis et Elizabethæ, et Johannæ consortis suæ." Below it were the impaled arms of the See of York with Savage, and of Leake with Foljambe. Thomas Savage was the second of the nine sons of Sir John Savage, of Stainsby, etc., by Katharine, daughter of Thomas, Lord Stanley. Thomas Savage was consecrated Bishop of Rochester in 1493, Bishop of London in 1496, and Archbishop of York in 1501. His sister Elizabeth, as stated above, was married to Sir John Leake.‡

Though the prayers of the worshippers at Sutton were asked for this Archbishop, his remains were not deposited here, but in his Cathedral of York; special directions having been given that his

* Harl. MSS. 1093, fol. 49. Glover's Derbyshire, vol. ii, p. 44.

† Nichol's *Collectanea*, vol. iv., p. 206.

‡ For further particulars as to the Savages, of Stainsby, see the account of the Churches of Hault Hucknall and North Winfield.

heart should be buried at his birth-place, Macclesfield. We know not whether this injunction was carried out. He died at Cawood on the 2nd of September, 1507, and it is said of him that his chief delight was "in the sound of the huntsman's horn, and the baying of his hounds."

In the east window of the chancel, and in the south windows, there was formerly some older glass than that which we have been considering, consisting of coats of arms relating to the occupants of the manor of Sutton, prior to Leake. In 1235, the manor was granted to Peter de Hareston. The heiress of his successor, Robert de Hareston, brought it to Richard de Grey, of Sandiacre. Alice, daughter and heir of William de Grey, married William Hillary; their son John took the name of Grey about 1390. His daughter and heir, Alicia, brought the manors of both Sandiacre and Sutton to the Leakes, by marriage with John Leake, in the reign of Henry IV., and thenceforth the chief seat of the Leake family was at Sutton. John Leake, who first obtained Sutton, was grandfather of his namesake who married Elizabeth Savage.

The east window of the chancel contained:—

1. Barry of six, *arg.* and *az.* (Grey, of Codnor.)

2. The same with label of three points, *gu.*, charged with nine bezants.*

3. Barry of six, *arg.* and *az.*, on a bend, *gu.*, three leopards' faces jessant de lis, *or.*†

4. Barry of six, *arg.* and *az.*, over all a cinquefoil, *or.*‡

In the south windows were three ancient coats:—

1. *Sa.*, three leopards' faces jessant de lis, *arg.*, within seven cross-crosslets fitchy, of the second. (Hillary.)

2. Chequy, *arg.* and *gu.*§ (Roos, or Vaux.)

3. *Or.*, two bars, *gu.*, in chief two martlets of the second.

We must not omit to mention an alabaster gravestone in the chancel, bearing on it an effigy in plate armour, with helmet and crest under the head. A considerable portion of the inscription round this stone is given in the *Topographer*, and in Lysons' MSS. Notes, but it was complete at the visit of Bassano, and we accordingly give it, as it read in 1710:—"Hic jacet Johannis Foljambe filius et pro tempore heres apparens Godfridi Foljambe, qui obiit

* The arms of a younger branch of Grey, according to Glover's Ordinary.

† This is another bearing of Grey, Harl. MSS. 1,459; probably a compromise between the coats of Hillary and Grey.

‡ This is most likely Grey again, with the cinquefoil for a difference.

§ Paly, *arg.* and *gu.*, in Harl. MSS. 1,486.

apud Sutton-in-le-Dale vicessimio septimo die mensis Octobris, A.D. Milessimio quadringentessimio nonogessimio nono. Cujus anime propicietur Deus. Amen." This was John, the eldest son of Sir Godfrey Foljambe and Catharine Leake, who died in his mere boyhood, for his parents were not married till 1490. He was succeeded as heir by his brother, the future Sir James Foljambe, who was not born till twelve years after John's death.* We could not find this slab at the time of our visit to the church, and there seems a strong probability that it was taken up, and not replaced, at a recent date, when the late Mr. Robert Arkwright had the the whole of the pavement relaid.

The whole of the internal arrangements of this church are peculiar; the pulpit, for instance, being placed against the north wall of the aisle. Near to it are fixed tablets bearing the Belief and the Lord's Prayer, and at the bottom of the former is an inscription saying that—"This Church was repaired and beautified by Clement Kynnersley, Esq., in 1807." It would most likely be at this date that the windows of the aisle were altered to their present barbarous condition, and that the crocketed pinnacles of the exterior of the tower and body of the church were so clumsily renewed.

The nave does not contain much of interest; the archway into the tower is plastered up and hidden by a west gallery; and the small priests' door, on the south side of the chancel, though of good proportions, and with neat hood-mould on the exterior, is built up, and the recess occupied by a stove, whose clumsy pipe is a most unsightly object. The niche in the wall of the chancel, which has formerly served for the piscina, is now fitted with an iron safe for deeds. At the time of our visit the door of the safe was ajar, but the sole document there treasured was an Act of George the IV., for the prevention of Irregular Marriages! To the left of the east window is a ponderously ugly monument, to the memory of Francis Pierrepont, grandson of Robert, Earl of Kingston, who died in the year 1707. We only mention this monument as it is of interest in connection with Elizabeth, Countess of Shrewsbury. The third great mansion which that lady built in this county was situated at Owlcote, or Oldcote, in this parish. This estate passed with the Countess's daughter Frances, to Sir Henry Pierrepont, whose descendant Francis, commemorated by this monu-

* The elaborate notice of the Foljambe family in Nichol's *Collectanea*, erroneously speaks of Sir James Foljambe as the eldest son of Sir Godfrey.

ment, was the last of that branch of the family. There are now no remains of this mansion, and it is supposed that it was taken down at the death of Mr. Francis Pierrepont.

Near the font (which is a modern one) there is a slab, forming part of the pavement, which bears an incised cross. It has a pedimented or "Calvary" base, the stem is formed of two parallel lines, and the head is circular and slightly floriated. In the centre of the floriations is the letter T in Roman capitals, but this is evidently a modern and wanton addition. To the left hand of the stem of the cross is a curious figure, intended, we believe, to represent a knife, or more likely the head of a halberd or bill. This symbol is one that is very rarely met with on incised slabs, and the student of this branch of antiquarian lore will not be sorry to have another instance mentioned that seems to have hitherto escaped notice. We only know of three instances recorded in the manuals dealing with incised slabs, viz., at the Castle Chapel, Newcastle, at Papplewick, Notts, and at Lichfield Cathedral.* If it is intended for the head of a halberd, it merely marks the grave of a soldier, of what grade it is difficult to say; but should it represent a knife, it may perhaps be the symbol of an "Ecuyer trenchant," or the official "kerver" of some great family, which was a post of honour. From the general appearance of this slab, which has been cut round the edges to fit its present position, we should say that it could not be of later date than the thirteenth century, and therefore older than any part of the church as it now stands; it is in itself a proof of there having been an earlier building on this site, for this stone has not been cut to mark any out-door sepulture. Another stone adjoining this one, and of similar size, is also well worthy of attention, though perhaps a century or two later in its date. It bears round the margin a short inscription (of which part is missing owing to the cutting off of one end of the slab), in Lombardic capitals of two inches in length. Each character is separated from its neighbours by equal intervals of some three inches, and there is no punctuation whatever. That which is legible is as follows, each dot representing a missing letter—H I C I A C E T I S L L A . H I T E. Making allowance for a superabundant letter in the Christian name, a matter of no great moment in those days, we read this as "Hic jacet Isabella White." But history seems to be silent as to who was

*To these may also now be added another one, used in the lintel of one of the south clerestory windows of North Winfield, which we had the pleasure of discovering during a recent restoration.

Isabella White, though her simple memorial has lasted to our days. In the aisle of the nave there are three much more modern incised crosses, which should not escape the attention of the curious in these matters; for in most instances the cross, as a sepulchral symbol, fell into complete disuse after the Reformation, and has only recently been revived. One of these is without date or inscription, a second is to the memory of Jane Redfearne of Duckmanton, who died in 1648, and the third is to one of the same family, who died in 1654.

The tower is a well-proportioned example of the Perpendicular style of the fifteenth century. The parapet is embattled, and the angles are adorned with crocketed pinnacles, all of which are clumsily worked modern imitations, except the one in the north-east angle. The tower contains a peal of four bells. The first one is apparently inscribed *Resonabo in honore Dei*, but the legend is not very legible, and part of it is in Lombardic and part in Gothic characters. The second bears *God save the King*, 1666, an inscription common to nine-tenths of the bells that were cast shortly after the Restoration. The third reads *In Honore St. Gabrielis*, and has also a bell founder's mark, which we could not decipher. This is, we should suppose, the oldest bell; and the one that was left to the church, at that time in our ecclesiastical history, when the spoiling of church bells was considered a necessary adjunct to a reformation in religion. The tenor is inscribed with *God save the Church* 1623; and the founder's mark (not often met with in Derbyshire, but which occurs at Hartington) consists of a quartered shield, in the upper quarters of which are the initials P. H., and in the lower ones two sprigs of foliage.

Although the present fabric of the church gives little proof of great age, there can be no reasonable doubt that a church existed here at least as early as the twelfth century; and that the advowson was, as a rule, held by the successive possessors of the manor. There are, however, but few references to it in history. According to Pope Nicholas' Taxation Roll, taken in 1291, the rectory of Sutton was worth £4 13s. 4d. per annum.

By a charter of the year 1329, William de Grey de Sandiacre suffered a fine of 60s. for license to lease his manor of Sutton-in-the-Dale to Robert Hillary, parson of the church of Sutton Colfield (Warwickshire), and to Richard de Grey de Sandiacre, parson of the church of Sutton-in-the-Dale.*

* Abbrev. Rot. Orig. 17 Edw. III., No. 58.

When the *Valor Ecclesiasticus* was drawn up, 27 Henry VIII., Francis Leake was entered as the patron of Sutton, and Robert Townend as the rector. The clear value of the living, after deducting archidiaconal fees, was then estimated at £7 16s. 5d.

Amongst the later references to the church of Sutton, may be mentioned the settlement of a yearly rent issuing out of lands at Dore, by Francis Leake (Lord Deincourt) in trust, for the repair of a tomb of his ancestor. A copy of this deed, dated 1639, is with the Wolley papers, and by it he binds the trustees to "employ the said rent upon the repair of a tombe, erected by mee the said Lord Deincourt, in the north side of the church of Sutton in Dale, and also upon the repair of the said north aisle, built by my ancestors." The surplus, if any, of this fund was to be kept till it reached to £50, and then to be distributed to the poor of Sutton-cum-Duckmanton.*

At the Parliamentary Survey of Livings in 1650, the Commissioners reported of Sutton that it was worth £25 annually, and that one "Thomas Taylor is present incumbent, who is scandalous and hath beene found in armes against the Parliament."

There is an interesting legend in connection with the porch of this church and "the dole of St. Nicholas." There are various versions of this tradition, and the one we shall quote is, for the most part, that given by John Ashbury, who lived as cook with Lord Deincourt (Sir Francis Leake), at Sutton, at the time of the Civil War. The story runs that there was once a Sir Nicholas Leake, who went to the Holy Land as a Crusader. Before he started, he and his lady broke a ring between them. Having been taken prisoner by the Turks, they suspected him to be of noble extraction, and detained him in hopes of a large ransom. After lying in prison many years (for it had been reported in England that he was slain in battle), he felt that his end was approaching, and prayed earnestly to the Virgin to be allowed once more to see his fair domains at Sutton, vowing, that if his prayer was granted, he would make ample provision for the poor of his parish. He fell asleep, and upon awaking the next morning, found himself seated within a church porch, which he immediately recognised as the porch of his own church of Sutton. After being repeatedly spurned from his own doors, on account of his ragged apparel and haggard appearance, he at length obtained admission by sending the half

* Add. MSS. 6700, fol. 192. This tomb, notwithstanding this specific endowment for its repair, has completely disappeared.

ring to his lady. She at once recognised him ; he recovered, and lived many years in prosperity and happiness. In gratitude to the Virgin for his miraculous journey, and in fulfilment of his vow, Sir Nicholas Leake left by will eight bushels of wheat to be baked into loaves, and given to the poor of Sutton, Duckmanton, and Temple Normanton, on St. Nicholas' day, for ever. Francis, Lord Deincourt, further increased this dole, so that in his days there were often eighteen and twenty loads of wheat baked and dealt out to all applicants. The loaves weighed two-and-a-half pounds, and were stamped with the initial N. They were considered a rarity, and frequently sent as a present to friends. In 1832, according to the *Derbyshire Courier*, Captain Clay, of Hill Houses, North Winfield, had in his possession one of these loaves, which had been baked in the year 1735. This legend is still extant in the neighbourhood, and one oral version which reached us, and which has not hitherto found its way into print, adds that the heir of Sir Nicholas, a few years after his death, neglected to comply with the provisions of his will. But, on the morrow of St. Nicholas' day, a deep well, situated between the church and the hall, overflowed in a marvellous manner, and did most serious damage, the waters continuing to rise rapidly. The conscience-stricken heir immediately ordered the ovens to be heated and the dole baked, whereupon the waters as rapidly subsided.*

Of Francis, Lord Deincourt, it is recorded, that, "having suffered much for his loyalty in the times of the unparalleled rebellion, in which King Charles lost his life, he became so much mortified after the horrid murder of his rightful sovereign, that he apparelled himself in sackcloth, and causing his grave to be digged some years before his death, laid himself down in it every Friday, exercising himself frequently in divine meditation and prayer. He died at Sutton, April 9th, 1655, and was buried in the church."†

The appearance of this church, half enwrapped in ivy, is decidedly picturesque when viewed from certain localities, but it is sadly dwarfed and overshadowed by the very close proximity of Sutton Hall, a large Grecian structure, erected about 1740, by

* The accuracy of this legend is somewhat seriously impugned by the fact that there was no Sir Nicholas Leake who ever held the estates of Sutton, though there may have been a knight of that name among the younger sons. This difficulty is got over by Mr. Richard Howitt (who has embodied the tradition in a ballad), by attributing the dole and the miraculous journey to Lord Deincourt, but this is a strange confusion, as we know from contemporary evidence that the dole had been in existence long before the days of Lord Deincourt. This ballad forms one of *The Ballads and Songs of Derbyshire*, collected by Mr. Llewellynn Jewitt.

† Dugdale's *Baronage*, vol. ii., p. 450.

Nicholas, Earl of Scarsdale. Several other instances occur to our mind of the very near neighbourhood of church and hall, *e.g.*, Kedleston, in this county, but we doubt if there is any other instance in the whole of England where they so closely approximate. In fact, it would be impossible for the hall to be closer than it is on the north side, unless it were built against it, for it is only separated by a few feet, a passage leading out of the hall into the north aisle. As it is, the north side of the tower, and the west end of the north aisle, are actually used as supports for some of the outbuildings (washhouses we believe) which are built against them; and it will scarcely be credited, that the tower has been utilized to form one side of a red-brick chimney to these outhouses, which runs up the exterior of the tower to its very summit. At the time, too, of the building of the present hall, part of the graveyard of this parish church must surely have been appropriated, as all public access to the church is now cut off both on the north and east sides.

The Ancient Church of Duckmanton.

E have placed this parish under Sutton-in-the-Dale, as it has for more than three centuries ceased to have any church of its own; and the vicarage of Duckmanton was so far consolidated with the rectory of Sutton, that it lost its distinctive title, and the living became known as the benefice of Sutton-cum-Duckmanton.

Lysons states that the manor of Duckmanton (Ducemaunestune) was given by Wulfrie Spott to Burton Abbey, by his will of the year 1002; but this is an error, for it was in reality bequeathed by him to one Morcare, in connection with several other manors in the neighbourhood.* At the time of the taking of the Domesday Survey, this manor was the property of Ralph Fitzhubert. It appears from Thoroton, that Geoffrey Fitz-Peter purchased the manor of Sir Richard de Wyverton for Welbeck Abbey; but the exact history of the manor at this period is rather puzzling, as Sir Richard Basset also gave a portion of the manor to the same Abbey, and both these knights held under Leonia de Reynes, whose son, Henry de Stuteville, confirmed Duckmanton to that establishment.† In the reign of Edward II., it appears as if the manor was again held by the Stutevilles;‡ but according to an Inquisition of the reign of Richard II., John Tyrswell and others held eight messuages, twenty-five bovates of land, and rents to the amount of 24s. for the Abbey of Welbeck.§ In 1291 the Abbot of Welbeck obtained a license for free warren over the manor of Duckmanton.||

Though the Domesday Survey makes no mention of a church,

* Thorpe's *Diplomatarium Anglicum Ævi Sazonici*, p. 545.

† Dugdale's *Monasticon*, vol. ii., p. 602; Thoroton's *Nottinghamshire* (folio edition), p. 451.

‡ Inq. post Mort., 16 Edw. II., No. 61.

§ Inq. post Mort., 20 Ric. II., No. 122.

|| Calend. Rot. Chart., 19 Edw. I., No. 49.

there was one erected at Duckmanton in the next century, certainly as early as the reign of Henry II. (1154-1189). Geoffrey Fitz Peter, the donor of the manor, also presented the church to the Abbey of Welbeck. The Wolley Collections contain copies of three charters relative to the granting and confirming of this church.* The first of these relates that Geoffrey Fitz-Peter gave and confirmed to God and the Church of St. James, of Welbeck, and the Canons there serving God, of the Premonstratensian Order, the Church of St. Peter,† of Duckmanton, with all its appurtenances, in pure and perpetual alms for the souls of himself, and his wife, and his brother. This deed is undated, but one of the witnesses is "Ranulf de Glanville, Justice of our Lord the King." He was Chief Justice in the time of Henry II., and died at the siege of Acre, in Palestine, in 1191. Geoffrey Fitz Peter was himself made Chief Justice in 1198. By the second deed, Ivo Cornwall, Archdeacon of Derby, certifies that he had instituted the Abbot and Canons of Welbeck in the church of St. Peter, of Duckmanton, on the presentation of Geoffrey Fitz Peter, and granted to them to be the parsons of the said church, as they had proved to be their right before the King's Justices at the King's Court, in Westminster. This institution is not of later date than 1189. The third deed, which is also undated, records, that Hugh, Bishop of Coventry, in remembrance of his sins and for the souls of his predecessors and successors, grants and confirms to the Abbot and Canons of Welbeck the church of Duckmanton, whose advowson was acknowledged to belong to them, freely and quietly, with all its appurtenances, to be possessed in perpetual alms, so that they might lawfully convert the fruits and all the obventions and possessions thereof to their own proper use, but that the Abbot of the said Monastery should provide an honest chaplain, who was to be presented to the said Bishop or his official, to serve the said church; that the said Abbot should account to the said Bishop, or his officials, for all episcopal dues; and that the said Abbot had firmly promised that he and his successors would celebrate the anniversary of the said Bishop's, and his successors' death. Hugo de Novant, a Norman, was consecrated Bishop of Coventry and Lichfield in 1186, and died in Normandy, 1199, being buried at Caen.‡

* Add. MSS., 6,667, ff. 378-680. See also Stevens' Continuation to Dugdale, vol. ii., p. 146. The Chartulary of Welbeck is amongst the Harl. MSS., No. 8640.

† Later authorities, such as the *Liber Regis*, represent the dedication of this church to have been St. Peter and St. Paul; but these charters cannot well be gainsayed.

‡ Godwyn's *Catalogue of Bishops*, p. 256.

King John formally confirmed the grant of this Church, together with that of Etwall, to the Abbey of Welbeck, in the first year of his reign.*

It is rather singular, after all this specific appropriation of the rectory of Duckmanton, that the church should be entered as an "ecclesia," and not as a vicarage, in the Taxation Roll of Pope Nicholas, which was drawn up in the year 1291. Its annual value was then estimated at £5 6s. 8d.

The following is the entry relative to the vicarage in the *Valor Ecclesiasticus* of 27 Henry VIII. :—

DUCKMANTON VICARIA.

Abbas de Welbecke Patroness ibidem.

Dominus Jacobus Wilkynson Vicarius ibidem habet communibus annis ut sequitur.

	£	s.	d.
In Mansione et glebis - - - - -		xij	iiij
In paschali rotulo - - - - -		xx	
In Oblationibus - - - - -		vj	viiij
In decimis lane et agnellorum - - - - -		xlvj	viiij
In decimis minutis - - - - -		xiiij	iiij
Summa	v		

The same record, in the estimate of the possessions of Welbeck Abbey, values the Rectory of Duckmanton at £26 16s. 2d.

At the dissolution of the monasteries, the King granted not only the manor of Duckmanton, but the impropriate rectory and the advowson of the vicarage to Francis Leake.

The benefice of Duckmanton was consolidated with that of Sutton in the year 1558, and it is supposed that the church was pulled down about that time.† Nothing whatever is known of the fabric, except that it was situated in that part of the village known as Long Duckmanton. There are interments in the church of Sutton of residents at Duckmanton during the seventeenth century, which seems to indicate the disuse of the churchyard as well as the church. But the vicarage house remained standing longer than the church, for a Terrier of Duckmanton, dated 1612, says—"There is in the vicarage house one board foure yards-and-a-halfe in lengthe slated and joyned on tressles, and one cubbord, both of them erelooms."‡

* Calend. Rot. Chart., 1 John, memb. 2, 4.

† Lysons' Collections, Add. MSS., 9,424.

‡ Add. MSS., 6,671, f. 481, "Heirlooms," in this instance, may be regarded as an equivalent for "fixtures."

Gibshelf.

Tibshelf.

THERE is no mention made of a church at Tibshelf in the Domesday Survey, when the manor was held under the king by William Peverel. In the reign of King John the manor of Tibshelf formed part of the barony of Heriz, and continued in that family till the latter half of the fourteenth century.* It thence passed by marriage to Roger Belers,† and a few years later, through his heiress, to Robert de Swyllinton.‡ The church of Tibshelf was given to the small Priory of Brewood, in Shropshire, very soon after or immediately upon its foundation. We do not know with any precision the date of the foundation of this priory, but it was either in the reign of Richard I. or John. Nor do we know who was the donor of the church of Tibshelf to that priory, but it was probably both built and presented to Brewood by Ivo de Heriz, the younger, who was lord of the manor of Tibshelf at the close of the twelfth century. John de Heriz, son of Ivo, gave to the monastery of Felley, Nottinghamshire, several bovates of his lands at Tibshelf, to sustain two canons who should daily celebrate mass in the church of Felley, for the souls of himself and his wife, Sarah.§ When the Taxation Roll of Pope Nicholas IV. was drawn up in 1291, the rectory (ecclesia) of Tibshelf was valued at £8 per annum, and an additional £1 is entered under this parish as pertaining to the “Moniales de Brewode,” so that the Priory already possessed something more than the simple advowson.

In the year 1316 the rectorial tithes were appropriated to the Priory, and Tibshelf converted into a vicarage.|| The prioress had

* *Testa de Neville*, and various Inquisitions. See also Blore's *South Winfield*.

† Inq. post Mort. 4 Ric. II., No. 14.

‡ Inq. post Mort. 15 Ric. II., No. 61.

§ Stevens' Appendix to Dugdale's *Monasticon*, vol ii., p. 133.

|| Inq. ad quod damnum, 9 Edw. II., No. 122.

to pay a fine of £10 to the king for the licence for this appropriation.* The following is an extract from the *Registrum Album*, at Lichfield, relative to the ordination of this vicarage:—

“The ordination of the Vicarage of Tibshelf. To all the sons of the Holy Mother Church to whom these present letters shall come, Walter,† by divine permission Bishop of Coventry and Lichfield—Whereas we lately attending to the necessities of the religious women the prioress and convent of white nuns of Brewode in our diocese, and other urgent causes, have appropriated and assigned the parish church of Tibbeschulfe in our diocese, whereof the said religious women were the true patrons, reserving to us and our successor the ordination and endowment of a vicarage in the said church, the vicar to be presented to us by the said religious women, and to be by us instituted and endowed with a competent portion of the profits of the said church. And after the said religious women, upon a vacancy in said vicarage, having presented to us Sir William de Gonalston near Southwell—We, Walter, have ordained and taxed in manner following, viz.: that each vicar for the time being in the church of Tibshelf shall have all the fruits and profits of said church, the tithes of grain and hay only excepted, and shall also have a moiety of the lands of the said church as well of the better as of the worse, to be equally divided together with the headlands, containing meadows or pastures, as the same lye at the head of the ridges of the said lands. Also the said vicar shall have a certain small yard of the said church situate opposite thereto, containing half an acre, for his mansion house. Also that he shall have a moiety of the hay of the said church as well as of the headlands as of the tythes.” This document further proceeds to charge the white nuns of Brewood to pay the vicar forty shillings a year out of their share of the fruits of the church, twenty shillings at the feast of St. Michael, and twenty at Easter. It is dated from Eccleshall, on the 7th of July, 1319.

Lysons speaks of Tibshelf being appropriated to Brewood, in Staffordshire, and the error is excusable, for the parish of Brewood extends into the two counties of Staffordshire and Shropshire. Moreover, there was a Priory in each half of the parish, the former county possessing a small Benedictine Nunnery that went under the style of “The Black Ladies of Brewood,” and the latter a Cister-

* Abbrev. Rot. Orig. 9 Edw. II., No. 20.

† This was Walter de Langton, who held the bishopric from 1296 to 1322. His effigy, in Purbeck marble, is still in the cathedral of Lichfield.

cian Nunnery, the site of which is still known by the name of White Ladies. The Cistercian Nunnery, dedicated to St. Leonard, was also only a small establishment, being valued at the dissolution at the clear annual value of £17 10s. 8d., and then contained six nuns.

According to the *Va'or Ecclesiasticus*, 27 Henry VIII., Margaret, the last prioress of the White Ladies of Brewood, returned the annual value of Tibshelf Rectory at £5 6s. 8d., but they had to pay a pension of 20s. to the cathedral church of Lichfield, for permission to hold this rectory. The same return gives the following details of the vicarage:—

TYBSHELF VICARIA.

Dominus Thomas Sherebroke vicarius ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In Mansionem et gleba - - - - -	xij	iii	j
In paschali rotulo - - - - -	xxvj	vii	j
In decimis feni - - - - -	xij	iii	j
In decimis lane et agnellarum - - - - -	xxij	iii	j
In oblationibus - - - - -	vii	j	
In decimis minutis et aliis proficiis - - - - -	xj	ii	
Summa	iii	xv	x
Unde resoluta est annuatim archidiacono Derby pro scenagio et procuragio - - - - -		x	vii
De claro	iii	v	ii
Decima inde	vii	v	ob.

The rectorial tithes were purchased of the king in the next reign by Thomas Wrenne and Edward Slegge, but were subsequently conveyed to Sir Francis Leake, who was also patron of the vicarage; eventually they came into the hands of St. Thomas' Hospital.*

When the Parliamentary Survey was taken in 1650, the Commissioners reported "Wee think Blackwell and Tibshelpe cum membris are fitt to be united, and the cure to be supported, alternis visibus, by one able and honest minister. One Francis Talleme, wicked and scandalous."

In 1693 the chancel of this church was presented to be out of repair, and Mr. Gladwin was ordered to repair it.†

We are often at a loss to conceive how the erroneous conceptions as to the patron saints of particular churches first find credence. There is, now and then, a certain real difficulty about their dedication, arising from re-dedication and other causes, but these are

* Pegge's Collections, vol. iv. Sir Francis Leake held a large amount of ecclesiastical property and patronage in this district. At his death he was seized of the rectory of Hucknall and the advowson of its vicarage, of the rectory of Alfreton and the advowson of its vicarage, of the rectory of Searcliffe and its donative, of the rectory of Duckmanton and donative of its vicarage, of the rectory of Tibshelf and advowson of its vicarage, and of the advowsons of Sutton and Pleasley. Add. MSS. 6667, f. 224. Inq. post Mort. 3 Car. I.

† Pegge's Collections, vol. v., p. 173.

rare exceptions. It is, then, very strange to find modern Directories so constantly at fault in the special tutelage to which they assign the different churches; they are absolutely, as far as our experience goes, more often wrong than right. Tibshelf is assigned to St. Peter; it is, however, in reality dedicated to St. John the Baptist.

The church consists of chancel, nave, north aisle, north porch, and embattled tower at the west end. With the exception of the tower, and part of the chancel, this is a comparatively modern building.

The windows of the nave and north aisle are in the round-headed assize-court style, pointing unmistakeably to the last century. On entering the church by the south door, we see, on the wall before us, a stone bearing the following inscription:—"The Church rebuilt 1729. William Heald, Vicar. William Parsons, Churchwarden." A monumental slab, against the east wall of the chancel, tells us that William Heald, the Vicar, died on the 4th of November, 1735, aged 60. The general appearance of the interior is, as might be supposed, very poor and unsightly. The three arches, dividing the north aisle from the nave, are of a most astonishing design, and the fine archway into the tower is not only blocked up by a heavy and far-protruding western gallery, but the top of it is also cut off, as the architect seemed to be unable to give the roof sufficient elevation to include it. The archway into the chancel, as well as its roof, are also of the same date, together with a vestry on the north side; but the east window is a square-headed example of late Perpendicular, having three lights with cinquefoil heads. There are also two windows of the same style and date on the south side of the chancel.

There are hardly any details of interest or antiquity in the interior of the church. About the only one worthy of note is the following inscription, written in a text hand, on a square brass let into the centre of a flagstone within the Communion rails:—

"Conditum hic jacet
Resurrectionum
Quicquid caducum est
Johannis Twentiman
Reverendi Ecclesie
Anglicanæ Presbyteri
Qui obiit V II Feb
Anno { Salutis M D C L XXX III
Christo { Ætatis L V II
Sub Christo miles per Christum Victor."

Under the western gallery is a handsome modern font of marble, in the Italian style, a memorial to a lady of the neighbourhood.

We inquired after its predecessor, but, from what we could gather, it was of the bason order, and had no claims to antiquity. Looking round at the unsightly pews, which are, we suppose, those inserted in 1729, it occurred to us that possibly they might conceal other memorials, or that certain monuments might have been destroyed at the time of the re-building. But it does not seem likely, after all, that such was the case, for we have failed to find any mention of Tibshelf in the various Heralds' Visitations, and Bassano, who visited the church about the year 1710 (consequently when it was in its old condition), finds nothing further to note than the brass to the Rev. John Twentiman, which we have already copied, and of which, by-the-bye, Bassano gives an erroneous reading.

The tower is a fair specimen of the Perpendicular work of the fifteenth century, and closely resembles in its general features the tower of South Normanton church, and others in this neighbourhood. There is a pointed window of three principal lights, with a small west door beneath it, and the bell-chamber has four windows of a similar shape and pattern. The battlements are ornamented with four pyramidal pinnacles at the angles, and four smaller ones in the intervening spaces; but these were evidently "restored" to their present condition in 1729. The tower contains a peal of five bells, only one of which has any claim to antiquity. Numbers one, three, and five, all bear the inscription—"C. J. G. Mears, Founders, London, 1848;" number two, "John Taylor and Co., Founders, Loughborough, 1868;" whilst the fourth has the stamp of a cross patè, followed by "Ihc. Maria," the letters of the last word being divided by long intervening spaces. Until 1868, the belfry only boasted of three bells, when two more were supplied by Messrs. Taylor, of Loughborough, and it seems, from the inscriptions, as if one of these must have been the bell with the ancient legend.

The door into the porch on the south side of the church is boarded up, the chief entrance being now on the north. Entrance can, however, be gained to the porch from the interior, when the reason for the boarding up becomes apparent. The porch with its stone benches, intended as a resting-place and shelter for those attending the services of the church from a distance, is utilised as a coal-hole; fully a ton, we should say, of great blocks of coal being piled up under its roof, intermixed with a few uprooted tombstones from the churchyard!

It only remains to note, that over the southern entrance is a mural sundial, bearing the date of 1813.

W hitwell.

Steeple.



Whitwell W. Doorway.

Whitwell.



THE earliest historical mention of Whitwell is to be found in the will of Wulfrie Spott, who, in the time of Ethelred, largely endowed the monastery of Burton with lands in Derbyshire. The manor, however, of Whitwell, together with several of the adjacent parishes, was bestowed upon Morcare, and not, as Lysons states, upon the Abbey of Burton. At the time of the Domesday Survey, Barlborough and Whitwell were held in conjunction by one Robert, under Ralph Fitzherbert. A priest and a church are enumerated, but to which of the two manors to assign them we are left in doubt, though, we believe, the preference lies with Barlborough, which was then the more important place of the conjoint manor.*

The history of this manor is somewhat involved. At an early period it was divided into two parts, if not three, and one of these was subsequently re-divided. It is probable that the advowson of the church was subdivided in the same proportions as the manor, which we have seen to be the case with the church of the adjacent parish of Staveley. There were also two parks at Whitwell.

Ralph de Rye, who was lord of one part of the manor, replied to a *Quo Warranto* in Edward III.'s reign, that he and his ancestors had held a park here from time immemorial; his descendant of the same name died seized of the manor and two parts of the advowson of the church in 1430; and the monument of a third of this name, who died in 1482, describes him as lord of the "ville" and patron of the church.† According to Lysons, Edward Rye sold his estates here, in the year 1563, to Richard Whalley, whose grandson conveyed it, in 1592, to Sir John Manners, ancestor of the Duke of Rutland.

* See the account of the church at Barlborough.

† Quo Warranto Roll, 4 Edw. III. Inq. post Mort., 8 Henry VII, No. 19.

	£	s.	d.
In decimis lane et agnellorum - - - - -		lj	vij
In decimis minutis - - - - -		xvj	viiij
In oblationibus - - - - -		xx	
In paschali rotulo - - - - -		liij	iiij
In duobus tenementis et duobus cotagiis- - - - -		xx	
Summa	xx	xiiij	xj
Unde resoluta est annuatim Archidiacono Derby pro scenagio et procuragio - - - - -		xj	vij
De claro	xx	iiij	iiij
Decima inde		xl	iiij

The Parliamentary Commissioners estimated the value of the living of Whitwell at £100 per annum. They further report Mr. John Rowlandson, senior, the incumbent, "as an honourable preacher."*

In 1658, Mr. John Rowlandson removed to another living, and the original presentation then made is preserved amongst the manuscripts at Lambeth Palace:—"To the Honourable the Commissioners for the appointment of Publique Preachers, sitting at White Hall, John, Earl of Rutland, Lord Roos of Hamlacke, Fresbout, and Belvoir, the true and undoubted Patron of the Rectory of Whitwell in the county of Derby, sendeth greeting—Know ye that I, the sayd Earl of Rutland, by virtue of these presents doe prefer Joseph Swetnam, Minister of the Gospel, to the sayd Rectory and parish church of Whitwell now voyd by Cession, John Rowlandson ye elder, late Rector there, being removed to a better benefice, and so in my disposeall, Desyreing that the sayd Joseph Swetnam may be admitted and invested in the full possessions of the Rectory aforesayd, together with the rights, profits, emoluments, perquisites, and appurtenances whatsoever thereto belonging—In testimony whereof I have hereto sett my hand and seale the 22 day March, 1658.
Rutland."†

The church, which is dedicated to St. Lawrence, is a fine cruciform building, consisting of nave, chancel, and north and south transepts. There are also side aisles to the nave, a southern porch, and a tower at the west end. The stone of which the church is built seems well fitted for its purpose, much of the Norman work still retaining the original boldness of outline. Whitwell quarries appear to have had a certain local fame; for we learn from the Chartulary of Welbeck Abbey, that Robert de Meynell gave to that establishment a quarry in his land at Whitwell, wherever it could

* Parliamentary Survey of Livings, vol. vi., p. 476.

† Lambeth MSS., 946, No. 5.

be found most convenient, to build the church of St. James, and other offices, and free ingress and egress for those that carried necessities for the building. His successor, also, Walter de Goushill granted a right of quarry through the whole moor between Whitwell and Belf, and elsewhere in the common pastures of Whitwell, wherever it could be found, and free leave to discover, dig, work, and carry as the charter of Robert de Meynell had mentioned.*

That a church of considerable size existed here in the Norman period, is very evident from the appearance of both the exterior and interior. A Norman corbel table, chiefly consisting of quaintly carved heads, runs round the outer walls of the nave both on the south and north sides; and it is also continued on the north side of the chancel wall, about four feet below its present height. The tower at the west end, with the exception of the upper story—a much later addition—belongs to the same style. The original height of the tower is clearly defined, especially on the north side. The semi-circular western doorway of the tower, ornamented with the chevron pattern, and the small window above it, together with the west end window of the south aisle, give further evidence of the Norman period.

On entering the church by the south porch, the upper part of the old Norman font lies right before us, although a modern one is now in use. It is a massive circular stone, quite free from ornament, but still lined with lead. It is sixteen inches high, thirty in diameter, and ten in the depth of the bowl. The lofty nave is separated from its aisles on each side by four semi-circular arches, supported by three rounded pillars with plain capitals. There are also above these arches three Norman clerestory windows on the north, and four on the south side. The last specimen of this style of architecture to be noticed, is the archway into the chancel. This is a really fine-sized arch, with bold mouldings, from which the super-incumbent plaster and whitewash have recently been scraped.

From these various indications it seems, then, that the church at Whitwell in the Norman period was of much the same size, and in many parts identical with the present structure, with the exception of the transepts. Owing to its capacity and strength, it appears to have escaped interference during the period when the Early English style was in vogue, but it underwent considerable alterations and additions under the style known as the Decorated.

* Chartulary of Welbeck. Harl. MSS., 3,640. Dugdale's *Monasticon*, vol. ii., p. 599; and Stevens' Addition, vol ii, p. 146.

To this style (about the middle of the fourteenth century) belong the transepts, as may be proved from the tracery of their windows; also the south porch, and chancel, which were then entirely reconstructed. The two south windows of the chancel are good specimens of the style, three quatrefoils being grouped in the head; so also is the large east window of four lights. The opposite wall is unpierced with windows, and, judging from the corbel-table on the exterior, must in a great measure be the same that served in the Norman chancel; but a door-way on this side opens into a vestry lighted by an effective Decorated window of small dimensions. From the string-courses on the exterior, it is clear that this vestry, or sacristy, formed part of the design of the chancel when rebuilt. It is of the same date as the smaller one at Kirk-Ireton in this county, and has probably given employment to the same architect.

In the south wall of the chancel are two sedilia, of a beautifully ornate description. The tabernacle-work above the seats is carried to a considerable height and is most effective. The seats are on a different level, the eastern seat being a step the higher. Beyond them is a small simple piscina in an ogee-shaped arch, of the same period.

Various alterations were made throughout the church during the Perpendicular period. To that date may be attributed most of the windows of the side aisles of the nave, and the top story of the tower with the bell-chamber windows. The tower is surmounted with four crocketed pinnacles of a debased modern style, the chancel and the porch suffering in a similar way at the like date. The church also appears to have been re-roofed throughout, at a subsequent date to the Decorated period. The Perpendicular roof of the chancel, though handsome enough in itself, has been allowed by some strange perversion of taste, to cut off the upper portion of the fine east window. The corbels of this roof terminate on each side in two angels holding shields, a third one being now missing. It is difficult from the floor of the chancel to make out the arms with which these shields are charged, but those on the north side appear to bear the arms of Rye—*gu.*, on a bend, *erm.*, three ears of rye, *sa.*

On the floor of the chancel, on the south side, is a stone roughly incised with the figure of a man. The figure, unfortunately, is half hidden by the steps which lead up to the east end. From the portion visible, it appears to represent a civilian, bareheaded, hands folded, and wearing a close fitting dress gathered in plaits from

below the waist. On the opposite side near the vestry door, is a large gravestone of magnesian limestone. The inscription which runs round the margin is inlaid with pitch, which from constant wear has in some places run into the stone itself, and formed, as it were, one body, whilst in others it is altogether wanting. It is therefore by no means an easy task to decipher it, but the following is an accurate copy, with the abbreviations omitted—"Hic jacet Radulphus Rye, quondam dominus hujus Ville, patronus ecclesiæ ejusdem, necnon.....vasti de Whytwell et Barleburgh, qui obiit anno domini millesimo quadringentesimo octogesimo duo (1482), cujus anime propitiatur Deus. Amen." In the centre of this gravestone, without a date, is a brass plate bearing some rhyming verses in honour of a female. Bateman* says that this stone bore a shield of armorial bearings, "Quarterly; 1st and 4th, Vernon; 2, Avenal; 3, Durvasal; 2, Camville; 3, Stockpole; 4, Pembrugge; 5, Vernon; 6, Pipe; 7, Culpepper; 8, Bryan; 9, Rye." Bateman also gives the inscription in full. His version, though slightly erroneous, supplies the three words that we have missed—"Capitalis dominus domini."

Against the north wall of the chancel is a stone slab, carved in a similar way to the sedilia on the opposite side. This, however, can only have been a much later imitation, provided that it was originally constructed to receive the brass which is now affixed to its surface. This brass, about a foot square, has the following quaint inscription cut in modern characters:—

"A.D. 1623, June 14.

Tobie Waterhous aged foure yeares and sive moneths, full of grace and truthe, as a vessel not as ye fountaine, departed this life ye youngest sone of Tobie Waterhous, Doctor in Divinitie, the youngest sonne of Gregorie Waterhous Esq, the youngest sonne of Robert Waterhous, of ye Moote Hall in Hallifaxe in Yorkshire Esq, and of Elizabeth Copley, daughter of Edward Copley of Southill in Bedfordshire, Esquire.

Both life and grace in the sweet babe in paralells ran on,
When sudden death did seeme to make their points to meet in one,
But then on the did life and grace thy paralells attend,
Whose equall length keeps equall bredth now never meet nor end."

Above the inscription are affixed the arms of Waterhous impaling Copley.

The greater part of the west wall of the north transept is taken up by a very large monument to the memory of Sir Roger Manners,

* *Vestiges of the Antiquities of Derbyshire* (1848), p. 236.

knight. It is of that debased style, so utterly incongruous with Christian architecture, that originated in the days of Elizabeth, and prevailed throughout the Stuart dynasty. It is principally formed of alabaster and must have been most costly. In the centre is the reclining figure of the knight, much mutilated, especially about the feet. Over it is written :—"In memory of the right noble, learned and religious knight, Roger Manners of Whitwell in the county of Derby, who died 17 July 1632." Below the figure are the following lines —

"A living academie was this knight,
Divinity, the arts, the tongs, what might
In learned Schooles exactly be profest,
Tooke up theire lodgings in his noble brest.
Till death, like church spoilers, did pull down,
Manners true fabrique and the arts renowne."

At the north end of the same transept is an ogee-shaped sepulchral recess, with good open tracery in the archway. The recess, which is two feet three inches deep, is boarded over; but we were told that it had been examined, and no coffin or remains discovered. The hood-mould of the arch rests, on one side, on a female head wearing a square-cut head-dress with falling lappets; and, on the other side, on a man's head, bearded, and the hair in a triple row of curls. This recess was probably intended, whether it was ever used or not, for the last resting-place of the founder of these transepts. In the east windows of this transept, as well as in the east window of the chancel, are a number of disconnected fragments of old glass, from which little can be gathered, except that many of them have originally been used in heraldic display. In the south-east angle, are the pointed doorway and three steps that formerly led to the rood-loft.

The south transept contains no monumental remains, but behind one of the pews against the south wall is a small piscina, identical in size and shape with the one already mentioned in the chancel. It is somewhat mutilated, having been barbarously levelled with the wall to make room for a pew-back. From the east wall project at intervals three plain brackets for saints. Among the carved bosses of the roof of this transept may be noticed one bearing a bend, between six escallops (Frecheville).

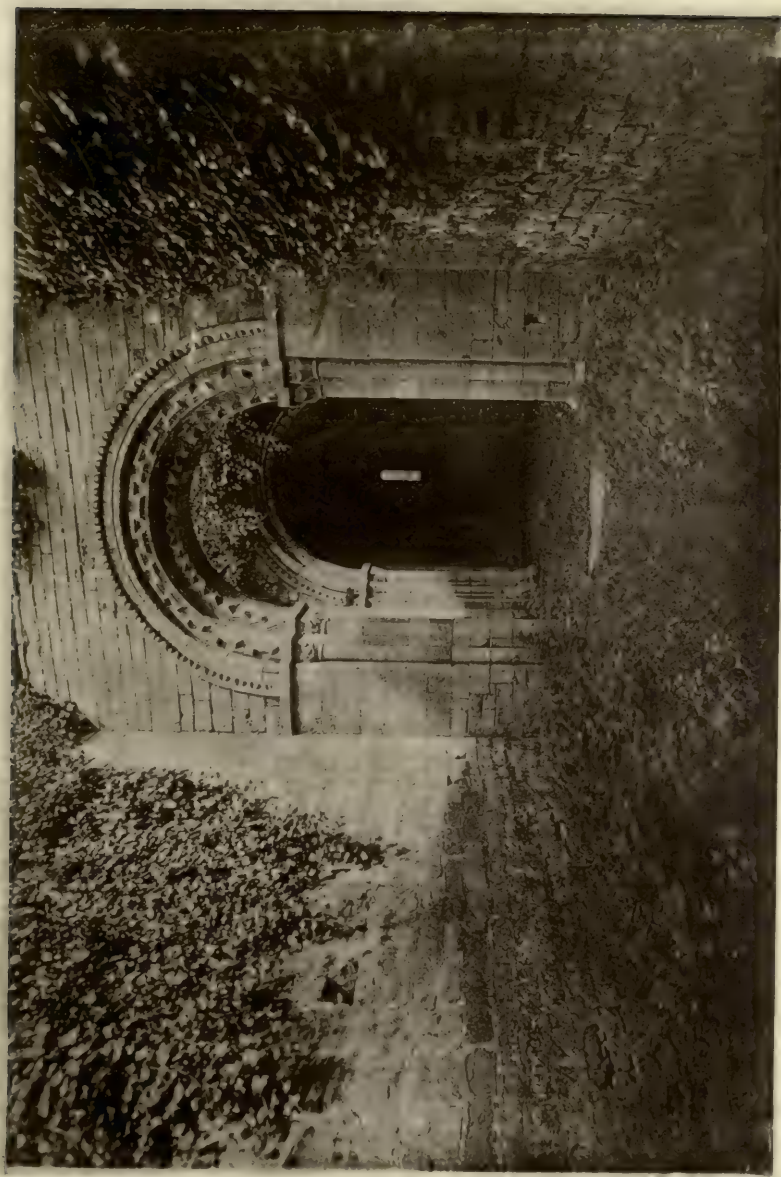
The visit made by Bassano to this church, in 1710, does not give us much information, but he noticed the boss with the Frecheville arms, which he describes as being "in the roof of St. Lawrence's quire." He also records in the north window of the north aisle "Verrie, az., and 2 Lyons passant gardant, or." The first of these

coats was for Meynell, and the second for Pipe. The connection of these two families, as well as that of Frecheville, with Whitwell, has been already explained.

In the churchyard, at the south-east angle of the chancel, he describes "even with ye grass roots an old stone effigy of priest in canonical vestments, head shaved." This effigy was here just a century later, when Lysons' Church Notes* were compiled; but it was so much deteriorated by the weather, as to be styled "the mutilated effigy of a lady in stone." The latter MSS. also describe an ancient Norman tympanum, over the chancel door, three feet six inches by ten inches, and inscribed with "Norman circles," and a dragon with a foliated tail.

The tower possesses but three bells: one has no inscription whatever; a second "Wil. Rowbotham, B. Starkey, Churchwardens." and the third, "Gloria in Excelsis," round the haunch in Lombardic capitals.

* Add. MSS. 9463.



1867

U. S. WARREN

Steelley. Interior. E.

The Chapelry of Steetley.

T appears that Steetley,* which has now for some time been considered as a chapel of Whitwell, was also thus esteemed for some time after its first foundation. For the Taxation Roll of 1291 does not make any separate mention of Steetley, but simply speaks of "Whitwell cum capella." But for a long period in the next century, and for some time subsequent, Steetley was regarded as a separate parish, and the benefice as a distinct rectory. A deed of the latter part of the reign of Edward III. is extant, relative to the manor of Alvaston, in which mention is made of "Robertus de Smeton, rector ecclesiæ de Steeley,"† and Lysons states that presentations were made to the rectory in the years 1348, 1355, and 1370, by the Vavasors and Frechevilles who held the manor. An Inquisition, taken at Chesterfield in 1391, on the death of Anker Frecheville, shows that he held one messuage and a bovate of land at Steetley, together with the advowson of the church of the same place.‡ This property was held by him under the Vavasours, and was left to his younger son Gervase. It remained in the Frecheville family till the reign of Elizabeth, when it was conveyed to the Wentworths.* Both the *Valor Ecclesiasticus* of Henry VIII., and the Parliamentary Survey of 1650, are silent as to the church of Steetley.

The ancient church, now long since desecrated, is usually spoken of as a Saxon edifice. The earliest date, however, to which it can

* There are six plates and a ground plan of Steetley Church in *Lysons' Derbyshire*; a plate and description in the xxx Volume of the *Archæological Association*; three plates and descriptions in *Workshop, the Dukery, and Sherwood Forest*. Mr. White, of Workshop, also published, in 1860, a work on this church, fully illustrated by photographs.

† Nichol's *Collectanea*, vol. iv. p. 199.

‡ *Inq. post Mort.* 14, Ric II., No. 14.

§ Lysons is in error in suggesting 1571, as the date of this conveyance, for the will of Peter Frecheville, leaving the manor of Steetley to his younger son John, is dated 17th August, 1579.

be assigned is that of the first half of the twelfth century, probably during the reign of Stephen (1135-1154). The Chartulary of Welbeck* proves that Steetley was held, shortly after the Domesday Survey, by Gley de Briton. Gley had four sons, one of whom was a witness to the foundation charter of Welbeck, in 1154. None of the sons left issue, and their sister Matilda brought the property to Robert le Vavasor. It seems, then, probable that the church was built by either Gley de Briton or one of his sons.

The building is quite a gem of early architectural art, indeed it is one of the most complete and beautiful specimens of Norman work on a small scale that can be met with anywhere in this country or in Normandy.†

The church consists of a nave and chancel, each of them being twenty-six feet in length. The nave is fifteen feet broad, and the chancel somewhat narrower. The south doorway is richly ornamented. It consists of three receding semicircular arches, the outer one of which has the chevron, the second the beak-head, and the third a plain moulding. The shafts supporting the outer arch are richly carved with medallions, which are much worn, but are supposed to represent the twelve signs of the Zodiac. The smaller doorway on the north side is blocked up. The remainder of the exterior of the nave, and of the chancel as far as the commencement of the apse, is of a plain description. There is a very small round-headed light in the south wall of the nave, and two at the west end, one above the other. In the south wall of the chancel is to be found the only alteration which this building has undergone during subsequent styles. It is a pointed Decorated window, inserted in the place of two smaller Norman lights. The east end of the chancel terminates in an apse,‡ and we here find very effective work on the exterior. The apse is supported by five round-edged pilaster

* Harl. MSS., 3640.

† In many of its features there is considerable resemblance between the Church of Steetley, and those of Kilpeck in Herefordshire, and East Ham, in Essex; but there is really a striking resemblance between Steetley and the twelfth century chapel of St. Julian, at Petit Quevilly, near Rouen. The chapel of St. Julian is of the greatest interest; both the apse and the chancel still retain the original groined roof of stone, and much of the ancient colouring, happily effected with two shades of blue, chocolate, and buff, has been recently exposed during a judicious and simple restoration. If the restoration of Steetley is seriously contemplated, careful notes should be made of the chapel at Petit Quevilly. St. Julian is far richer in arcade-work in the interior, but it lacks the special characteristic beauty of Steetley—the external stringcourse, pilasters, and cornice of the apse.

‡ The apse, which is the usual termination to the east end of churches in Germany, and not unfrequently met with in France, is but of rare occurrence in England, and then almost invariably among those which have retained in entirety the original Norman construction. This is the only instance of its occurrence in Derbyshire or the adjacent counties, though there is no doubt that the original terminations both to the chancel and side aisles of the fine old Norman church of Melbourne were semicircular in shape.



Steeley Chancel. Arch. N.

buttresses, connected by a broad stringcourse, or belt, delicately carved with interlacing foliage. Above this unique belt, which encircles the middle of the apse, are three small round-headed windows of excellent design.

On entering the church we are struck with the beauty of the chancel arch. It is ornamented with a triple series of mouldings, the first being an escalloped border over reticulated cones, the second the embattled, and the third the chevron moulding. The capitals on the north side are curiously carved with a representation of St. George and the Dragon, and a double-bodied lion. St. George is represented in armour and a conical helmet, with a kite-shaped shield on his left arm; the dragon's tail is continued to a great length, and finally terminates in branching foliage.

The arch into the apse is simply surrounded by the billet moulding, but the capitals of the shafts are handsomely carved with foliage. The apse is vaulted with stone, and is supported by four well-moulded ribs or groins ornamented with the beak-head design. At the junction of these ribs, in the centre of the roof, is an oval medallion carved with an *Agnus Dei*. The capitals of the four engaged shafts, from which the ribs spring, are all beautifully designed, the most striking one representing the temptation of Adam and Eve. There are some slight remains of colour in the roof of the apse. Both nave and chancel are now destitute of roofs; the former has had no covering for about a century and a half, but the chancel is represented as tiled, with a gable roof in one of Lysons' plates, published in 1817.

The Rev. J. Stacey mentioned, at the visit of the British Archæological Association to this chapel in 1873, that "this apse was in a very ruinous state, but was carefully rebuilt by the Earl of Surrey, afterwards Duke of Norfolk, the then owner, about forty years ago. The walls were found to have had a coating of very fine plaster. In the surrounding yard several skeletons were also then found."* The Association suggested the covering in of the remainder of the chapel, to preserve it from further decay, and we learn that this step is already in contemplation. But such an undertaking will require the greatest caution, and should only be undertaken by a thoroughly competent and painstaking architect, or otherwise we shall run the risk of having this exquisite gem "restored" into mere conventional smugness. Better far that its area should still continue to serve as a

* *Journal of the Archæological Association*, vol. xxx. p. 114.

poultry-yard (with all its concomitant nuisances), as was the case at the time of our visit, than that this should occur.

The diary of Abraham de la Pryme, published in 1870, contains the following entry, under date, February 12th, 1698:—

“In a green meadow close in Stickley, near or in Shire Oaks, in or near Worsop, stands a staitly well-built chapel, all arched roofed, excellently enambled and gilt; the lead that covered the same is all stolen away, so that the weather begins to pierce through its fine roof, to its utter decaying.”*

On September 2nd, 1742, Steetley was visited by Bishop Littleton. He remarks—“there was ancient chapel, now converted into a barn, which has the appearance of very great antiquity. 'Tis small and dark, having a few windows, and those in the upper part of the building just under the roof. The chancel is a kind of alcove. The roof is supported by straight pillars with springing arches from each of them that meet in the centre. The whole is an uncommon structure.”†

We have failed to learn the precise time when this most admirable specimen of Norman architecture was first suffered to go to decay, but our inquiries elicited the following interesting reply from Mrs. Adin of Chesterfield, relative to its condition of late years—“My father's family on the maternal side, held for some years the farm upon which the Chapel of Steetley stands, under the Duke of Norfolk. The chancel was used by them as a shelter, and the yard as a fold for sheep. That would be about a century ago. Some time prior to that, upon the land in the Chapel yard being ploughed up, a jar was discovered containing coins; upon its being opened a paper or parchment was found, with the words, ‘Rather the devil than Oliver,’ written upon it. I cannot give a correct date of the circumstance, but it has been handed down to the present generation by tradition.”‡

* Surtees Society, vol. liv., p. 174.

† Hunter's Collections, Add. MSS., 24,447, f. 100.

‡ *Derbyshire Times*, November 9th, 1872, *Local Notes and Queries*.

Whittington.

Whittington.

HE old church of St. Bartholomew * at Whittington was pulled down in the year 1863, and the present one erected within a few yards of the original site. From a south view of this building, taken in 1789, by Mr. Jacob Schnebbelie,† as well as from later engravings, we find that it was but of small dimensions, consisting of nave, chancel, south porch, and a low spire at the west end. The windows at the east and west ends, as well as those on each side of the porch, are represented as filled with tracery of the Perpendicular period; but the window by the priest's door into the chancel appears to be early in the Decorated period: whilst there is a small Early English lancet in the south wall of the nave. If the carefully-finished steel engraving in Ford's *History of Chesterfield*, 1839, is accurate, it would seem as if the walls had been originally erected in the last-mentioned of these periods, and that the other windows are later insertions. The old font, however, is preserved in the new church, and from it we may gather that there was a church here before the Norman style had departed. It is circular at the top, but tapers into an octagon shape. The diameter is two feet, and the stone of which the font itself is composed, is nineteen inches high. Together with the base, its total height is about three feet. It is ornamented round the upper margin with an escalloped moulding.

Whittington, in the Domesday Survey, is described as one of the hamlets of Newbold. According to Lysons, the paramount manor, which had been in the Peverels, was granted by King John to William Briwere, from whose family it passed to the Wakes. The Boythorps, and after them, successively, the Bretons, Loudhams, and Foljambes, appear to have held under the families before mentioned as mesne

* Pegge says that it is dedicated conjointly to St. Mary and St. Bartholomew, but not so the *Liber Regis*.

† *Gentleman's Magazine*, 1809, p. 1201.

lords; but the immediate possession was, from an early period, in the family of Whittington, whose heiress married Dethick. According to the Inquisitions post Mortem, Roger Breton was seized of the manor in the reign of Edward V., Robert le Breton in the reign of Edward III., and Sir John Loudham in the reign of Richard II. Joan, Countess of Kent, held the manor in the time of Henry VI., and Thomas Foljambe died seized of a moiety of the manor later on in the same reign. He had transferred the other moiety to his son Henry in his life-time. Thomas Babington was also seized of it in the reign of Edward IV., in the right of his wife Isabel, an heiress of Dethick. Geoffrey Dethick was seized of the manor as early as the year 1320. A co-heiress of Dethick brought it, about the year 1488, to the Poles, who held under Foljambe. George Pole had two daughters, co-heiresses, who, towards the latter part of the seventeenth century, brought this manor in moieties to Frith and Chaworth.*

Dr. Pegge, the celebrated antiquary, who died in 1796, was for forty-five years rector of Whittington, and an interesting account of this church was written by him three years before his death. This account, which we now reproduce, is to be found in the introduction to a posthumous work of his son : † “The church is now a little rectory in the gift of the Dean of Lincoln. At first, it was a chapel of ease to Chesterfield, a very large manor and parish, of which I will give the following short but convincing proof. The Dean of Lincoln, as I said, is patron of this rectory, and yet William Rufus gave no other church in this part of Derbyshire to the church of St. Mary at Lincoln but the church of Chesterfield; and, moreover, Whittington is at this day a parcel of the great and extensive manor of Chesterfield; whence it follows that Whittington must have been once a part both of the rectory and manor of Chesterfield. Fig. 1 (referring to an accompanying plate) is an inscription on the *Ting-tang* or Saints Bell, drawn by Mr. Schnebbelie 27th July, 1789, from an impression taken in clay. This bell, seen in the annexed view, hangs within a stone frame or tabernacle, at the top of the church, on the outside, between the nave and the chancel. It has a remarkable fine shrill tone, and is heard, it is said, three or four miles off, if the wind be right. It is very ancient, as appears both from the form of the letters and the name (of the donor, I suppose) which is that in use before surnames

* Inq. post Mort. 16 Edw. II., No. 52; 24 Edw. III., No. 86; 11 Ric. II., No. 34; 21 Hen. VI., No. 36; 31 Hen. VI., No. 18; 6 Edw. IV., No. 29. See also Pegge's *Collections*, *passim*; Add. MSS. 6673, f. 121; and Nichol's *Collectanea*, vol. i., pp. 346, 355.

† *Curialia Miscellanea*; or, *Anecdotes of the Olden Times*. J. Nicholas, Son, and Bentley. 1818.

were common. Perhaps it may be as old as the fabrick of the church itself, though this is very antient. (The inscription, in Lombardic characters, is as follows :—RICARD : L : E : FTZ : JOHAN.)

“In the east window of the church is a small figure of a female saint.

“In this window, A. a fess Vaire G. and O. between three water-bougets Sable, *Dethick*.

“Cheque A and G. or a bend S. a martlet, *Beckering*.

“At the bottom of this window an inscription in black letter, ROGERO CRIC. Roger Criche was rector, and died 1413, and probably made this window. He is buried within the rails of the communion table, and his slab is engraved in the second volume of Mr. Gough's ‘Sepulchral Monuments of Great Britain,’ plate xix., p. 37. Nothing remains of the inscription but AMEN.

In the upper part of the south window of the chancel, is a picture in glass of the Saviour with the five wounds; an angel at his left hand sounding a trumpet. On a pane of the upper tier of the west window is the portrait of St. John; his right hand holding a book with the Holy Lamb upon it, and the forefinger of the left hand pointing to the Cross held by the Lamb, as uttering his well-known confession: ‘Behold the Lamb of God, which taketh away the sin of the world.’*

“In the south window of the chancel is, Barry wavy of 6 A. and G. a chief A Ermine and Gules. *Barley*.

“Ermine on a chief indented G. or lozenge. (*Morteyne*.) In the easternmost south window of the nave is A. on a chevron Sable, three quatrefoils Argent. *Eyre*.

“This window has been renewed; before which there were other coats and some effigies in it.

“Jan. 1, 1793. Samuel Pegge, Rector.”

In explanation of these notes of Dr. Pegge we may add that Whittington appears to have remained dependent on Chesterfield until the incumbency of the Rev. M. Waddington, who was inducted to the living of Chesterfield on May 27, 1616, when a dispute arose respecting the claiming of the vicarage. By a decree of the Star Chamber, made November 11, 1632, it was decided that Whittington should be independent, but pay certain oblations to the mother church, as well as find the sacramental bread for Chesterfield alternately with Brampton. But this custom appears to have long ago died out.

* Both these are engraved in the *Antiquaries' Museum*, from drawings made by Mr. Schnebellie.

Amongst Dr. Pegge's manuscript Collections there are also many other interesting particulars relative to this church, which have not hitherto been published.* From this source it appears that a rector of Whittington is mentioned in the year 1219, and that it was probably styled a rectory as early as 1140. With respect to the edifice itself, he says, "Some of ye old windows are no better than loopholes. The north door of the church was stopped up in memory of many persons now living. There are remains of other loophole windows, two being now perfect. (These 'loophole windows' were probably of Norman date.) The front of the porch has been ornamented with pillars in ye Norman manner; there still remains capital and base of that on the right hand." In the south wall of the chancel were both an almyry and a piscina.

In 1785, the bells, being both of them cracked, were new cast in Lancashire, with this inscription, "W. Spray and Jo. Harvey, Churchwardens, 1785." They were first rung on Christmas-day of that year. The old bells weighed 317 lbs., and were sold at 8d. per lb.; the new ones weighed 413 lbs., and were bought at 1s. 4d. per. lb.

Dr. Pegge was particular in keeping careful account of all his expenditure, as rector, over the church. Thus, in 1786, he notes:—"The chancel cieled by the singers about 1780, and cost £1 1s. 0d.; but being ill done it cost me £2 2s. 0d. to repair it in 1786, and whitewashing cost me 5s."

Bassano (*circa* 1710) notes several coats of arms in the windows of this church, that had disappeared before the days of Dr. Pegge's rectorship. These are:—

"In south window, a quartered coat,

"1. _____

"2. _____

"3. *Arg.* 3 fusils in fess, *gules*. (Montague, Earl of Salisbury.)

"4. *Az.* a chevron, *ermine*. (Lodebroke.)

"In north window, a coat illegible, impaling, *arg.* a chevron between 3 escallops, *gules*. (Breton of Walton.)

"In west window,

"*Sa.* a bend between 6 escallops, *or.* (Foljambe.)"

With regard to the presence of these different coats mentioned by Pegge and Bassano (to which we have added the names of their respective families), in the church of Whittington, those of Dethick, Breton, and Foljambe, will be readily accounted for, as

* Pegge's Collections, vol. iv., et passim.

successive holders of the manor of Whittington. The families of both Eyre and Barley held property in adjacent manors, and were also intermarried with the Foljambes. The family of Beckering was connected with this manor through the Loudhams, for when Sir John Loudham, the younger, died without issue, his sisters brought his estate in moieties to Thomas Foljambe, Esq., and Sir John Beckering. Joan, Countess of Kent, was allied to the Montagues, and the quartered coat partially destroyed when Bassano visited the church, was probably placed in the window when that lady held the manor. The Montagues were large landed proprietors in Derbyshire, holding, in the fourteenth century, the manors of both Eyam and Risley; they were allied by marriage to the Dethicks.

The alabaster slab, to the memory of Roger Criche, is described at length by Dr. Pegge in Gough's great work.* He therein describes it as the figure of a priest in vestments, with a chalice in the right corner, and a book in the left, adding, "the greatest singularity in this gravestone is the portraiture of a little boy on the rector's left side towards the bottom. This certainly is very remarkable, since, after inspecting all the portraits on the monuments in my books, I find nothing like it. We must have recourse, therefore, here to conjecture; viz., that, as the rector of a church in the fifteenth century could have no legitimate children, the *nolettus* or *campanarius*, i.e., the youth that rang the sacring bell, must therefore be intended by this small figure. Perhaps he might die at the same time as his master Cryche, and be interred in the same grave with him."

A more recent writer on Derbyshire antiquities, also, gives an account of this remarkable stone:—

"In the middle of the pavement of the chancel of the church at this place is a very remarkable incised slab of alabaster, representing a priest in his canonicals, with a lesser figure on his left hand; probably intended for an acolyte. The head of the priest rests on a cushion with an embroidered border, to the right of which is a chalice, and on the left an open book. There is a defaced inscription of four lines above the figures, and a shorter one of two lines below them. There is every reason to believe that this slab covers the remains of Roger Criche, Vicar of Whittington, who died in 1414."†

* Gough's *Sepulchral Monuments*, vol. ii., pt. ii., p. 39.

† Bateman's *Vestiges of the Antiquities of Derbyshire*, p. 236.

The family of Criche are known to have been settled in Derbyshire in the reign of Edward II. They probably were of the village of that name, but eventually lived for many generations at Stubbing Edge, Ashover. William Criche, father of Ralph, who was living in 1634, married the heiress of Sandford, and his second wife was one of the Hunlokes of Wingerworth. Cornelius Criche, one of the last of the family, lived to the good old age of 102, and is buried in the chancel of Ashover Church. The Revolution of 1688, which was initiated at the village of Whittington, was commemorated with great rejoicings at its centenary in 1788. Cornelius Criche was carried in a chair in the procession, as one who had been born before the Revolution. He died in the following year.

On visiting the new St. Bartholomew at Whittington, we were much disappointed to be unsuccessful in our enquiries after the slab to the memory of Roger Criche. It appears that this interesting relic disappeared when the new church was being erected. In the tower of the new church is one of the 1785 bells from the old building. In the brief biographical memoir of Dr. Pegge, written by his son, it is said that "he was buried, according to his own desire, in the chancel at Whittington, where a mural tablet of black marble (a voluntary tribute of filial respect) has been placed over the east window with the following short inscription:

"At the North End of the Altar Table, within the Rails,
lie the Remains of

Samuel Pegge, LL.D.,

who was inducted to this Rectory Nov. 11, 1751, and died

Feb. 14, 1796;

In the 92nd year of his age."

This monument remained for a considerable time in a disjointed condition in the porch of the new church; but, about two years ago, it was happily affixed to the west wall of the church, at the time when an enlargement of the vestry and other alterations were effected.

The Rectory of Whittington was valued at £6 13s. 4d. in the year 1291, when the Taxation Roll of Pope Nicholas IV. was compiled. The *Valor Ecclesiasticus*, 27 Henry VIII., gives the following particulars relative to the benefice:—

WHITTYNGTON RECTORIA.

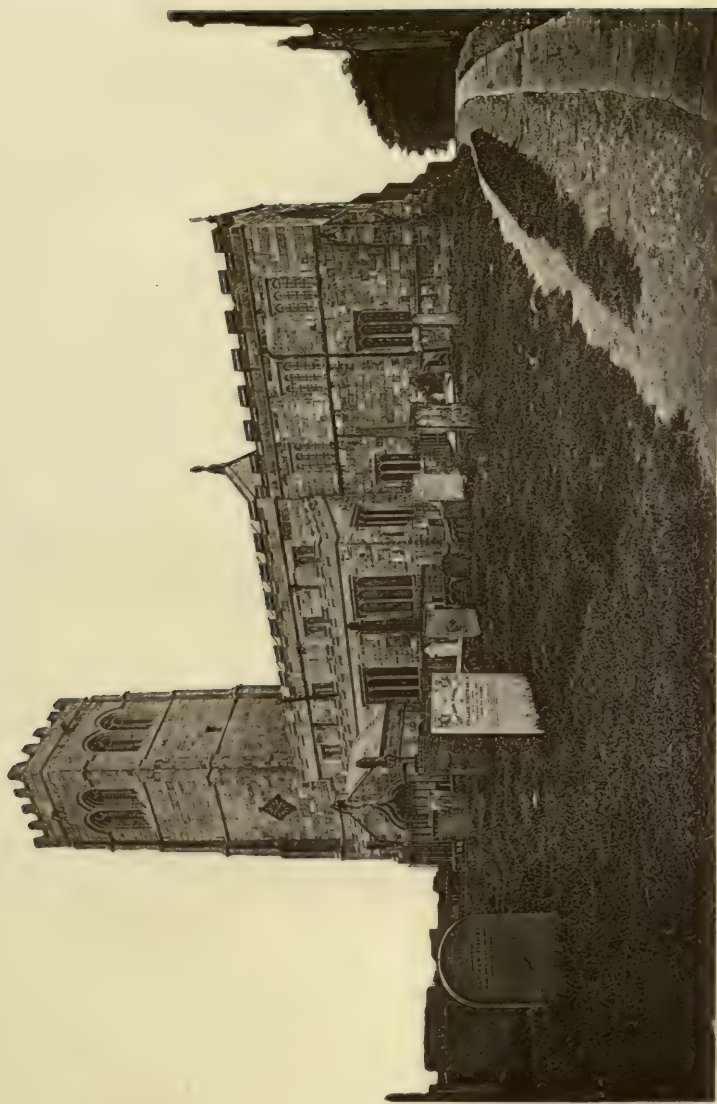
Decanus Lincolnensis Patronus.

Dominus Johannes Laurence rector ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In mansione cum gleba - - - - -		xvj	
In decimis garbarum - - - - -	iiiij		
In decimis feni - - - - -		xij	
In paschali rotulo - - - - -		xvj	
In oblationibus - - - - -		iiiij	
In decimis lane et agnellorum - - - - -		xvj	
In decimis molendini - - - - -		ij	ii
In decimis minutis - - - - -		vj	
Summa - - -	vii	xij	iiiij
Unde resoluta archidiacono Derby pro scenagio et procuragio			xviiij
De claro - - -	vij	x	x
Decima inde - -		xv	j

The Parliamentary Commission of 1650 estimated the living of Whittington at £60 per annum. They recorded that John Wolfendale was the incumbent, "scandalous and insufficient."

North Winfield.



W. H. H. & S.

W. H. H. & S.

North Winfield, S.

North Winfield.

HE old parish of North Winfield is one of considerable extent, and comprises the townships of Clay Lane, Pilsley, Tupton, and part of Stretton, together with the villages of Ford, Hanley, Henmore, Williamsthorp, and Woodthorp. At the time of the Domesday Survey (1086), North Winfield is mentioned as possessing a priest and a church, there being only forty enumerated in the county of Derby at that date. The manor was then held by Walter de Ayncurt, who also held the manors of Brampton, Elmton, Holmesfield, Stoney Houghton, Morton, Ogston, Pilsley, Wadshelf, Wassington, and Williamsthorp. Besides all the manors in Derbyshire, the family of Deincourts* (for thus the name was subsequently spelt) were possessed, by favour of William the Conqueror, of large landed properties in Nottinghamshire, Lincolnshire, and elsewhere. Ralph Deincourt, son and heir of Walter, was the founder of Thurgarton Priory in Nottinghamshire. To this religious establishment he left the whole of his benefices, including two in Nottinghamshire, seven in Lincolnshire, and Elmton and Langwith in Derbyshire, "for the health of his soul, and of his sons and daughters, and for the souls of his father and mother, and for the soul of Basilia his wife, and of all his parents and ancestors." It thus appears that the church of North Winfield was not left by Walter Deincourt to his son Ralph; and it would seem that he left it to a second son, Roger. For in the time of Henry II., when a charter was obtained by the Priory of Thurgarton, confirming the grants of their founder, many other and

*Dr. Pegge mentions a field in the parish of North Winfield, "near the dam," which was called Deincourt in his days. On that spot he assumes that the original mansion of the family stood, and that the family title of Baron de Ayncourt, or Deincourt, was taken from this place-name. A moor in the same parish is called Ayn or Eyn-moor, *i.e.*, a water or marshy moor. Pegge's *Collections*, vol. v., p. 2. The site of this ancient mansion is still pointed out by tradition, and attributed by the oldest inhabitants to the Deincourts.

subsequent grants were at the same time confirmed, and amongst others one of the church of Winfield, by "Ralph the son of Roger de Ayncurt."* From this date the benefice remained in the hands of the Priory of Thurgarton until the dissolution of the monasteries in the reign of Henry VIII.

The manor also fell into religious hands about the same period, for it is stated in the Chartulary of Welbeck Abbey,† that Roger Deincourt gave to the Abbey, to sustain three canons, the whole of his lands in North Winfield, except the advowson of the church and the bovate of Parkhouse, where the family mansion was situated. John Deincourt, his brother, was rector of the church of North Winfield, and confirmed the grant to the Abbey, "for his own soul and the souls of Roger and his wife Alice." The Abbot of Welbeck obtained a grant of free warren over this manor in the reign of Edward I.‡ The last court held at North Winfield by the Abbot of Welbeck was by Abbot Thomas Wilkinson in May, 10 Henry VIII. (1518).§

Though the Deincourts had given the manor proper of North Winfield to Welbeck Abbey, they continued to hold the manors of Pilsley and Williamsthorp, in this parish, for many generations, as well as the land immediately round their seat of Park House or Park Hall, which was on the confines of the parish of Morton. John Deincourt, who died 7 Henry IV., married Joanna, heiress of Robert Grey of Rotherfield. His elder son dying without issue in 1422, and his younger one also in 1442, the male line became extinct. The daughters and co-heiresses, Margaret and Alicia, were married respectively to Ralph Lord Cromwell, and to William Lord Lovell.||

But neither the Abbey of Welbeck nor the Priory of Thurgarton

* There is some little contradiction in the pedigrees of the early generations of the Deincourts, which it does not seem now possible to clear up satisfactorily. See Thoroton's *Nottinghamshire*, vol. i., p. 212, vol. iii., p. 54-60, and Dugdale's *Monasticon*, vol. ii., p. 92. See also Blore's *History of the County of Rutland*, p. 150; on the publication of this volume Mr. Adam Wolley wrote as follows to Mr. Blore—"In your pedigree it is stated that Ralph Deincourt, son of Roger Deincourt and Annora his wife, gave the church of Winfield to the priory of Thurgarton. I admit that the church of Winfield was given to that priory by Ralph, son of Roger Deincourt, but I apprehend that it was given by the Ralph, son of R. D., which Ralph I take to be the nephew of Ralph Deincourt, the founder of Thurgarton Priory, and not by Ralph Deincourt (if there was any such person) the son of Roger and Annora." The original draft of this letter, dated March, 1812, is amongst the Wolley Collections, Add. MSS. 6674, f. 106.

† Chartulary of Welbeck, Harl. MSS. 3640, f. 301. Add. MSS. 6674, f. 105.

‡ Calend. Rot. Chart. 19 Edw. I., No. 49.

§ Add. MSS. 6705, f. 75.

|| Inq. post. Mort. 17 Ric. II., No. 16; 7 Henry IV., No. 30; and 1 Henry VI., No. 24.

maintained their exclusive rights in the manor and church of North Winfield up to the dissolution of those establishments. Thoroton says Sir Ralph Longford possessed a moiety of the manor in 1513 by descent from the Deincourts, but this we have not been able to trace; and Thoroton does not seem to have been aware that Sir Nicholas Longford in conjunction with Sir John Bussey were joint holders of the whole manor, and patrons, in turn, of the church of North Winfield in the reign of Henry VII., and Sir Ralph and Sir John Bussey in the following reign. This is proved from the chantry endowment and from the *Valor Ecclesiasticus*. They were also joint patrons of Morton, and there was a window to their memory in the church of Chesterfield.* We can only conclude that the Abbey and the Priory had sold or leased their respective rights to the families of these two knights. There is no mention made of North Winfield in the summary of the property of Thurgarton Priory given in the *Valor Ecclesiasticus*, but that establishment was then in receipt of a pension of 15s. from Pilsley in this parish. From that sum a deduction of 3s. 4d. was made in favour of Sir Ralph Longford, and of 20d. in favour of Sir John Bussey, leaving 10s. of annual rent to the Priory.

According to the Taxation Roll of Pope Nicholas IV. (1291), the rectory of North Winfield (Hallewynefeld) was worth £20 per annum. Under the temporalities of Welbeck Abbey, in the same record, are entered two bovates of land at North Winfield valued at 10s. per annum.

The *Valor Ecclesiasticus*, 27 Henry VIII., has the following entries relative to the rectory and chantry of this parish:—

NORTHWYNFELD RECTORIA.

Radulphus Longford Miles et Johannes Busshie Armigeri alterius vicibus Patroni.
Dominus Richardus Gwent rector ibidem non comparuit et habet
communibus annis ut sequitur prout patet per billam exhibitam
per Radulphum Gell firmarium ibidem.

	£	s.	d.
In primis mansionem cum glebis - - - - -		x.xvj	viiij
Item in decimis lane et agnellorum - - - - -		xlvi	
Item in decimis garbarum et feni - - - - -	xij	ix	
Item in paschali rotulo - - - - -	iiij	ij	
Item in oblationibus - - - - -	xxiiij		ij
Item in decimis minutis ut in porcellis ovis ancis canabo et lino - - -		xj	
Summa - - -	xxi	xvij	x
Unde resoluta Archidiacono Derby pro scenagio et procuragio - - -		xj	vij
De claro - - -	xxj	vj	iiij
Decima inde - - -		xliij	vij ob'

* See the account of Chesterfield Church, p. 157.

NORTHWYNFELD CANTARIA.

Fundata per Radulphum Savage.

Dominus Johannes Wilson cantarista ibidem Beate Marie habet ut sequitur.

	£	s.	d.
In primis mansionem et certa cotagia in Northwynfeld cum quodam crofto dicte cantarie pertinente ac certas terras in campis ibidem - - - - -			v iiij
Item de priore de Lenton in pecuniis - - - - -			viiij marc'
Summa - - -	v	xijs.	
Unde resoluta annuatim abbati de Welbecke pro capitale redditu			xiiiij
De claro - - -	v	x	x
Decima inde - - -		xj	j

It is somewhat singular that there is no entry relative to the North Winfield chantry in either of the Chantry Rolls, preserved at the Public Record Office; nor is it noticed by the Rev. Mackenzie Walcott in the list of Derbyshire Chantries that he supplied to the *Reliquary*.^{*} But the original foundation charter, of the 4th of February, 1488, is at the British Museum,[†] and consists of a parchment volume entitled—"The Foundation of a Chantry in the church of St. Helen at Northwynfeld in Com. Derby." It is in fair preservation, but part of the first page is imperfect. From this charter we find that Henry VII. gave license to John Babyngton, Knight, and Rauf Savage to found a perpetual chantry of one secular priest, to be called "the chauntry of blessed Marie Virgyn in the chirch of Seynt Elyn of Northwynfeld." The priest was to have an annuity of eight marks allowed him "of the monasterie " or priorie of the Holy Spirite of Lenton in our countie of Nottingham. The priest was to pray for the good estate of the King, "his fully dere wyffe, Elizabeth Queene of England, and his best " beloved first-begotten son, Arthur Prynce of Wales and Earl of " Cornwalle, and of us the aforesayd John Babyngton, and Rauf " Savage, and also of John Savage, knight, Thomas Revell ser- " jeaunt of lawe, Thomas Babyngton of Dethyck, John Savage of " Huknall, Thomas Orston, and Edmond Savage, preeste, whiles we " lif and liffen, and for the soules of the aforesaid when we shall " passe oute of this worlde, and also for the soules of Arnold " Savage Esqwyer, Agnes Leversage, and Helyn Orston, and all " our ancestors."

The goods of the chantry, mentioned in the charter, are "a messale, price of cs.; two portifers, yt is to say, one to be lying and another to be portative; two challesses of silver and in partie gilted, weigh-

^{*} *Reliquary*, vol. xi., No. 42.

[†] Add. MSS. 5152. There is also a copy amongst the records of the Nottingham Corporation. Dr. Pegge gives extracts from it in his *Collections*, vol. viii.

ing in both xi. ounces of sylver Troy weight ; and vi. chesibles with ye apparells to saye masse in." Mention is also made in the charter of Thomas Tue, the first chantry priest, of Thomas Fitzherbert the parson of the church, and of " the worshipfull and noble men Nichol Longford, Knt., and John Bushy, Knt., Lords of ye manor of Northwynefeild and Patrons of ye parish church."

The license concludes with the following injunction : " That these ordinances be not forgotten they shall on ye feast of St. George afore ye beginning of high mass, and on Wednesday in Whisson weke, be read openly in mother tongue by ye priest of ye chantry in ye parish church or churchyard."

Although North Winfield is not mentioned in the Chantry Rolls, the chantry is enumerated in the volumes containing the " Particulars for the Sale of Colledges and Chantries," where the mansion house, together with an apple orchard pertaining to it, then in the occupation of one William Wakks, a yearly tenant, is valued at £6 8s. 0d., being sixteen years' purchase at a rental of 8s.* The mansion was bought in by the Savages at the time of the sale of this property, and a branch of the family resided there for several generations. The parish register contains the following entry under the year 1650 :— " 5 March, Georgius Savage de Chantry House, sepultus fuit." This chantry-house, which adjoins the north-east angle of the churchyard, has now, for many years, been used as an alehouse, and is known by the sign of the " Blue Bell Inn." It retains many of its ancient features, both external and internal, just as it was built in the fifteenth century; but about three years ago it was unfortunately much modernised in appearance, by the removal of the stone mullions from the windows.

Thomas Fitzherbert, rector of Northwinfield, at the time of the foundation of the chantry, was the fourth son of Ralph Fitzherbert, of Norbury, by Elizabeth, daughter and heiress of John Marshall. He was a brother of Sir Anthony Fitzherbert, the famous judge. He held the rectory in 1511, as in that year he was one of the godfathers at the baptism of James Foljambe, eldest son of Sir Godfrey.† John Fitzherbert of Norbury, the eldest brother of Anthony and Thomas, had issue—Nicholas, who married Dorothy, daughter of Sir Ralph Longford. Dorothy was sister to Sir Nicholas Longford, who was one of the patrons of North Winfield. It therefore seems likely that Thomas was appointed to this living by his brother-in-law.*

* *Particulars for Sale*, etc., vol. lxviii., p. 243. Public Record Office.

† Nichols' *Collectanea*, vol. i., p. 359.

‡ There were various alliances between the Fitzherberts and the Longfords. See the account of Chesterfield Church, pp. 158, -9.

Sir John Babington, joint founder of the chantry, must have been the Knight of Malta, of whom we have written under Ashover and Dethick,* as the more celebrated Sir John, in whose memory there was a memorial window at Staveley, was slain at Bosworth Field, in 1485.

The long connection of the Savages with the manor of Stainsby, in the adjacent parish of Hault Hucknall, has been explained at length in the account of that church, and Rauf or Ralph Savage was undoubtedly of that family. But it is not so easy a matter to trace the exact connection of the Savages of North Winfield with those of Stainsby. The south aisle of the Church was re-built by this family, as we may conclude from finding their arms—fusilly in pale—cut on the terminals of the wood-moulds of all the windows, probably by Ralph Savage, at the very time when he founded the chantry; there were also formerly various coats of arms belonging to the Savages in another part of the church. Both these circumstances show this branch of the family was of considerable importance and influence in the parish. The mention of the arms occurs in Wyrley's copy of Flower's Derbyshire Visitation of 1569, with addition taken by himself in 1592.† “In the church of North Winkfield be thes Armes followinge, placed not far from the chappell.

“I. *Arg.*, on a saltire engrailed, *sa.*, nine annulets, *or* (Leake), impaling *arg.*, a pale fusilly, *sa.* (Savage).

“II. Rafe Savage. *Arg.*, a pale fusill, *sa.*, over all a bend sinister, *gu.*

“III. Savage, impaling *gu.*, three legs in armour united at the thighs, *arg.* (Isle of Man).

“IV. Savage, impaling *arg.*, three bendlets, *gu.*, over all a label of three points (Byron).

“V. Savage, with a crescent for difference, and over it written ‘Arnold Savage.’

“VI. Savage, and over it ‘John Savage junior, miles.’”

The first of these coats is explained by the marriage of Elizabeth, daughter of Sir John Savage of Stainsby (and Clifton, Cheshire), to Sir John Leake, as described in the account of Sutton Church. Sir John Savage, the father of Elizabeth, married Katharine, daughter of Thomas Lord Stanley, Lord of Man; and this accounts for the third coat. Sir John had issue by Katharine (in addition to Eliza-

* Pp. 29, 43.

† Harl. MSS. 6592, f. 88.

beth), nine sons ; John, who married the heiress of Vernon and was slain at Boulogne (he would be styled "junior" in his father's lifetime, thus accounting for the sixth coat) ; Thomas, Archbishop of York (see Sutton Church) ; Humphrey ; Lawrence ; James ; Edmond, a priest (mentioned in the foundation of the chantry) ; Christopher ; Richard ; and William.

Sir John Savage, temp. Henry V., knighted at the battle of Agincourt, married Maud, daughter and heiress of Robert Swynerton. Their eldest son was the Sir John Savage who married Katharine Stanley mentioned above ; but they had also, in addition to nine daughters, four other sons, William, Arnold, Roger, and George. We believe that this was the Arnold who settled at North Winfield, whose arms were on the fifth coat in the window, and who is mentioned as deceased in the charter of the chantry. The label on the impaled fourth coat shows that it was borne by an eldest son in the lifetime of his father ; and we are inclined to attribute it to Arnold's son and heir, whom we believe to have married one of the Byrons of Nottinghamshire, but died without issue. The property at North Winfield thereupon passed into the hands of Ralph Savage, the founder of the chantry, and who was of illegitimate birth, as is shown by the bend sinister on the second coat. There is good reason to suppose that Ralph was the illegitimate son of Arnold.*

The Commissioners of the Commonwealth, 1650, reported the rectory of North Winfield to be of the annual value of £170. Mr. W. Bartont was then the incumbent "honest and able." The following is a list of the rectors of this parish from Thomas Fitzherbert to the end of the seventeenth century†, taken from the parish registers :—

Richard Gwent temp. Henry VIII., etc.

Ralph Wenwright ...buried 11th November, 1578.

John Cooke.....buried 27th September, 1599.

Anthony Topham ...His son Anthony was baptized 17th January, 1630. He held the Deanery of Lincoln together with this rectory.

*It also occurs to us that Ralph's mother may have been the Agnes Liversage mentioned in the charter of the chantry. The account in the text of the North Winfield Savages must not be taken as conclusive, but as founded with a considerable degree of certainty on the very numerous pedigrees and other evidences of the family that we have consulted. There was another branch of the Savages, descended from a younger brother of Roger-le-Savage, of Stainsby, temp. Edw. I., amongst whom the name of Arnold constantly recurred, but they were settled in Kent. Harl. MSS. 2094, ff. 40, 42 ; 4031, f. 260 ; 2075, ff. 56, 57, etc. ; 807, f. 65.

†An agreement between the Rev. W. Barton and the rector of Morton will be found under the account of that church.

William Barton 1650.

Richard Beresford ...buried 5th March, 1694.

Matthew Powell living 1714.

The parish registers are unusually perfect and of considerable interest in many of their details.* We take from them the following entries relative to the fabric, etc., of the church.

"1633. Upon the first day of August, or thereabouts, their was a great clock plum (weight) stolen out of the steeple, which was eight or nine stone waight; some strong body did steal yt, or else it could not have been carried away, for I could not lift it with one hand. At the same time there was a key left in at Booth (?) Savage house (the chantry house), which did unlock the chapple door when they pleased to goe and ringe when I was out and manie times the church doores was left open when I did never know of it, for by this means also by going into the chappell windos and breaking the . . . door into the chancell at there pleasure. The church was made common, and doores left open alnight manie times.

"1633. This parish church steiple at North Wingfield white lymed in September.

"1634. June 14. A new rail before our Communion Table made and set in our chancell.

"1646. Ye chancell lead was bloane off at ye same time winde fortie yardes.

"1650. July. A new bay made in the east end of our church over the pulpit. Alsoe a new church doore made (still in good condition).

"1718. This is to certifie whom it may concern, yt in ye year of our Lord 1718, the loft, or gallery, in North Wingfield church was erected by the churchwardens of this parish, viz. :—John Lillyman, Thomas Clay, Ralph Wass, and Samuel Harrison, who, with ye unanimous consent of ye parish, for the defraying ye charge of so good a work, sold such seats in ye aforesaid loft, as shall be hereafter mentioned to these several parties, to them and their heirs for ever."

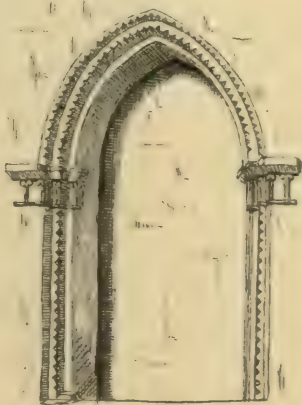
We will now turn to the church itself, as it exists at the present day. It consists of a nave, side aisles, chancel, and two side chapels on the northern side; whilst at the western end is a lofty embattled tower. Of the church existing at the time of the Domesday Survey, there are no remains in the present structure, unless it be the discarded font, or one of the incised slabs to which we shall subsequently refer.

At the east end of the north aisle is a Norman window, now blocked up; which, if it was opened, would communicate with the chapel beyond, on the north side of the chancel. This is of the late Norman period, approaching the transition to the next style, as the arch is not perfectly semi-circular. It is enriched with some clear-cut mouldings of the tooth or four-leaved pattern, and the capitals of the side pillars, are well worthy of attention, as they are of a most unusual design, and might, if taken by themselves, be attributed even to the Saxon period. Its date, however, appears to be about the middle of the twelfth century, early in the reign of Henry II. The archway connecting the north aisle with

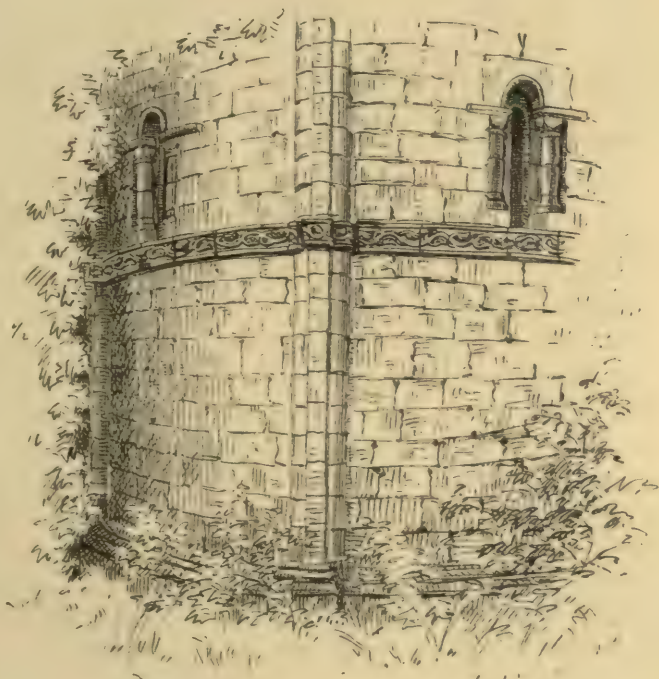
* See two papers contributed by us, on the Parish Registers of North Winfield, to the *Reliquary*, vol. xiii.



ASHOVER



NORTH WINFIELD



STEETLEY

the chapel at its eastern end, is also clearly Norman. It seems highly probable that "Ralph, the son of Roger," previous to bestowing this church on the Priory of Thurgarton, re-built it, or restored it, and this seems to be the only remnant of that structure. It does not appear to have been interfered with in the Early English period; but, subsequently, when the Decorated style was in vogue, and still later during the Perpendicular period, the church lost almost all of its original characteristics.

On the south side is the porch. Its walls are unpierced with windows, but the ogee archway at the entrance is of unusual width, and, though now mutilated, has formerly possessed some good open-work tracery. Above the crocket, which surmounts the doorway, is a fair-sized niche, in which there is a figure, perhaps intended for St. Laurence, naked to the waist, but minus the head. This figure has evidently not originally been sculptured for the niche which it now occupies. On each side are two niches of equal size, but now destitute of occupants. Within the porch over the door into the church is a fourth niche, which is also empty. This seems to point out that the porch was an after-thought, and not in the original design when the church was re-built in the Perpendicular period. A careful examination of the porch convinces us that it is in the main composed of fragments that have been previously utilized in other parts of the building; and it has been further disfigured by churchwarden restorers, who have slated the roof on one side, but left the stone tiling on the other. The south side aisle was re-built in 1860, but upon the same foundations as the previous one. At the time of the re-building of the south aisle, an interesting piece of sculpture was exposed in the south wall near the east end. Including its crocketed canopy it is above four feet square, and represents the martyrdom of St. Laurence on the gridiron. St. Laurence was Archdeacon of Rome, under Pope Sixtus II., and suffered martyrdom on the 10th of August, 258, for refusing to deliver up the church treasures to the Emperor Valerian. After undergoing various preliminary torments, he was fastened upon an iron bedstead or gridiron, and slowly roasted before a glowing fire. It is said that, much to the tyrant's dismay, St. Laurence found it but a bed of roses, devoid of all pain; and upon the Emperor's approach to witness his pangs, he calmly requested that he might be turned round, as he thought one side was done sufficiently. He is here represented as bound on the gridiron by his hands and feet; there are three other figures in the sculpture,

all in alto-relievo; two of them, at the head and foot, appear to be turning him round, whilst a third stands behind, about the centre. All these figures are much defaced. There is a very similar sculpture in the church of Tuxford, in Nottinghamshire, which is in better preservation. There the centre figure is engaged in blowing the fire with a pair of bellows, which was probably the occupation of the centre figure at North Winfield. At the east end of the south aisle, behind the pulpit, is a blocked-up *squint*, that once afforded the worshippers at that end of the aisle an opportunity of seeing the high altar. This has been plastered over level with the wall in the chancel; but has been utilized as a closet for books, on the other side. The windows of this aisle, which are a re-production of the old ones, are ordinary examples of the square-headed Perpendicular. They are flanked on the exterior by shields bearing a pale fusilly—the arms of Savage.

The north aisle of this church, together with the roof of the nave and the clerestory walls, was restored in 1872.* The north wall of the aisle was found, on the removal of the roof, to be so much out of the perpendicular, as to necessitate its rebuilding from the foundations. The windows in this wall were square-headed and of a plain description, like those of the south aisle; but the wall itself, yielded evidence of having been originally constructed at a much earlier period. The wall, when demolished, afforded various small and perishing fragments of ancient incised slabs, as well as a few portions of previously utilized masonry, that showed by their mouldings a twelfth century origin. Some of the remains were of more interest, of which we shall notice three:—(1) the head of an incised cross of early date (probably of the first quarter of the twelfth century, and possibly still earlier), the cross being

* A small landed estate was left in 1705 to trustees for the primary object of keeping this fine church in repair, but these church lands were so shamefully jobbed, that the condition of the fabric and its fittings had become a bye-word. The intervention of Chancery was obtained in 1860, and since then, in 1861 and in 1872, portions of the church have been put into suitable repair. Unfortunately the new scheme did not insist upon the trustees being either residents or parishioners; and as they are a self-elected and irresponsible body, they have been able, on repeated occasions, to set at defiance the expressed wishes of the parish in vestry assembled, as to the application of these funds. These church lands now bring in an income of from £80 to £90, a very large revenue for a simple parish church, and this income might readily be doubled if only the trustees would consent to letting the land on building leases, etc., etc., a project to which the Charity Commissioners have no objection. The unfortunate reproach that still clings to this church could thus be at once removed, and the future proceeds of the fund, in accordance with the scheme, might then, after the parish and district churches were thoroughly repaired, be applied to such other purposes as the Court might direct.

The writer of these pages was churchwarden in 1872, when he had the satisfaction of discovering the fine remains of the old roofs of the nave and north aisle under the plaster ceiling, and of suggesting their exposure and retention. This was most happily and faithfully carried out by Mr. S. Rollinson, architect, of Chesterfield.

formed by a circle or annulet between four diverging semi-circles, all unconnected; (2) the base stone of one of the windows, about two feet square, which was found, on being reversed, to have been delicately chiselled in sunk relief into four panels filled with pointed Decorated tracery; a stone which, we think, originally formed part of the base of a rood-loft or other screen;* and (3) a full-sized toad, which was extracted, in our presence, from a recess exactly proportioned to its body in the centre of the masonry.† The inner side of this wall was inlaid with several coats of plaster, On the removal of the outer coat, many traces of black letter inscriptions (with red initials) were partially exposed; sufficiently so to enable one to decide that they were scriptural texts, in the vulgar tongue, of the Elizabethan period. Below this again, on that part of the wall nearest the west end, and beneath one or two other layers of plaster or thick whitewash, was the original coating of the wall. We used the greatest pains and trouble to secure the exposure of a very considerable portion of the original surface; but the upper coats were so adhesive, that we never succeeded in exposing more than a square foot at a time, and that only in a damaged condition. But various parts of a rudely-executed figure in armour became visible, as well as the well-defined head and jaws of some monster, with a staff in its throat; so that we have no hesitation in saying that here was a fresco of St. George and the Dragon, or some like combat. The colours used appeared only to have been buff, chocolate, a deep red, and black. Probably this was a portion of the frescoes which adorned the whole, or part, of the church erected here in the twelfth century; the incised slab, and other fragments found in the walls, giving proof of the yet earlier church that occupied this site, when the Domesday Sur-

* "It is not usual to find the chancel of a country parish church divided from the nave by a stone screen; but examples remain in the churches of Broughton, Oxfordshire, and Ilkeston, Derbyshire, both of Decorated date."—Parker's *Glossary of Architecture*, vol i., p. 332. There is also a stone screen at Chelmorton, in this county.

† Derbyshire has given many contributions to the unsolved problem of the powers of a toad to retain life in the centre of a block of marble or coal, but this was not an instance in point; for though the toad in question must have been in the position in which it was found for a long period, it was not incased in a single stone, but merely wedged in betwixt stones and mortar. It is possible that there was a crevice communicating with the outer air, and that through such crevice it might have crawled in the days of its earliest infancy. We forwarded this toad by Her Majesty's mails to that prince of naturalists, Mr. Frank Buckland, Editor of *Land and Water*, and several paragraphs respecting it appeared in the columns of that paper. In an amusing letter, acknowledging its receipt, Mr. Buckland wrote to us—"Your friend is as lively as possible after his journey, and in excellent appetite. He is now sitting before me on the inkstand, and eating flies from the end of my pen." But a yet greater honour, and more startling change of scene, were reserved for this ecclesiastical toad, as it was shortly afterwards removed to the South Kensington Exhibition of that year, and it may, for aught we know, be living still.

vey was compiled. A plain pointed doorway, of the Decorated period, and of small dimensions, was also opened out at the west end of this aisle during the alterations; but the chief improvement effected was in the roof, which was previously of lath and plaster, and in a most dilapidated condition. These laths, some time in the seventeenth century, had been barbarously nailed on to the fine old oak rafters of a fourteenth century roof. This roof is now once more exposed to view, every particle of the old wood that was sound being retained. It affords an example of a low-gabled roof, which is a form of very unusual occurrence in aisle roofs, especially in those of the north aisle. It is of the Decorated date, with well-carved spandrels, and effective bosses on some of the tie-beams.

The north aisle terminates at the eastern end in a chantry or chapel, which makes, as it were, a small transept; this is lighted on the north, by a large plain window of the same description as the other side windows; whilst the blocked-up eastern one has already been noticed. To the left of this window is a large stone bracket for an image of a saint; and to the right, there are appearances in the plaster, of the place whence another bracket has been broken. The restoration of 1872 did not reach to this chantry, but the winding stairs in the northern pier that separates the chancel from the nave (which are entered from the south-east angle of this chantry), were then cleared out and found to be perfect, as was also the doorway, that opened out upon the top of the rood-loft screen that formerly divided the nave and the chancel. To this doorway a door has been now supplied. At the bottom of this staircase, and underneath the lower steps, was a square recess or closet of stone, which had probably once served as an almery for the sacred vessels of the adjacent side altar. The top stone of this almery we found to be carved on the lower side; and, upon removal it proved to be the upper half of a memorial of the rare semi-effigial class, like the interesting one to Matilda de Caus, described at length in the account of Brampton Church.* The almery, of which this stone formed a part, had been clearly constructed since the erection of the stairs, and we think it very likely was constructed in 1488, to retain the valuable chattels of the

* We had intended to give a drawing of this stone, but during subsequent visits to the church we have failed to find it. At the expiration of our year of office, the various interesting relics found during the repairs were collected together within the church, but having since been placed in the churchyard, several have disappeared, and all have been considerably damaged. But what can be expected in a churchyard which is used as a playground by the village school?

Savage chantry then founded, which, we believe to have been formed, by the enlargement of this end of the north aisle.

The clerestory windows of the nave, four on each side, were (previous to the restoration) of the "churchwarden" era, and destitute of all tracery. The heads are now filled with simple Perpendicular work. The roof of the nave was hidden by a semi-circular whitewashed ceiling of lath and plaster. To make way for this barbarity, the corbels of the old roof had been cut away, and several of the handsomely carved bosses in the centre of the tie-beams mutilated. On removing this modern obstruction, a considerable portion of the old roof was found intact. None of the old rafters or small spars were left, and the boards over them were also of a later date, but the ridge-tree, tie-beams, and purlins, all plainly moulded, were in much the same condition as when first erected, and so also was the most characteristic feature of this roof, the bold trefoil tracery above each of the tie-beams, filling up the space between the strut and the king-post. All these old details have been preserved, and the roof, though plain in character, is of considerable interest; as woodwork of the Decorated period, especially in roofs, is so rarely met with, and we attribute this to the latter part of that period, *circa* 1350. It is therefore older than the clerestory walls, or at all events, than the present shaped windows, and also than the tower. It was probably retained when other characteristics of the church were altered in the Perpendicular period, on account of its solidity and excellent workmanship. On removing the plaster ceiling, it was found that the Ten Commandments, in black-letter of the same description as the texts on the north wall, had formerly been inscribed on the east gable of the nave, over the chancel arch. The upper half of each table that had been concealed in the space between the old and false roof, was almost as fresh as when first painted. This, and not the east end of the chancel, was the place in which the Commandments were originally exhibited. Injunctions are extant, of the reign of Queen Elizabeth, ordering the painting of "the Tables of the Law over against the quire arch, where the rood (cross or crucifix) has heretofore been."*

In making the alterations, it was noted that three of the lintel stones of the clerestory windows had formerly served as incised memorial or coffin-lids. They still occupy the same position. One of these had a pair of shears on the dexter side of the cross stem;

* Full length daubs of Moses and Aaron were hung against the clerestory walls, they are now in a corner of the north aisle. On the back of the canvas of each is S. R. Pinxit, 17 $\frac{1}{2}$.

and another, the far rarer symbol, of the knife or bill-head, upon which we have commented in the account of the church of Sutton. There are two other instances of these incised slabs in this church; one in the floor immediately upon entering the south porch, which is much worn, but the head of the cross can still be seen under the hinge of the door; and the other in the west wall of the bell-chamber of the tower, where it is built in between the apex of the two windows. The latter must have covered the grave of an infant, for its length is only twenty-four inches. It tapers towards the foot, being nine inches wide at the head, and seven at the foot. On its surface is an incised cross fleury, standing on a pedestal of three steps. It much resembles some of the smaller crosses in the porch of Bakewell church, and is doubtless a memorial of the early Norman church. Close to this interesting memento are four old paving tiles, that have been worked up in the masonry with their faces towards the wall. We removed one, but the action of the lime had been such as to obliterate all traces of the pattern, though sufficient was left to prove that they had served as ancient encaustic paving tiles of a former church. They probably came from the mediæval tile kiln, lately discovered at Repton, which has been proved to have supplied so many of the churches of Derbyshire and adjacent counties with this handsome material for paving.

The tower is a handsome and massive erection of the Perpendicular period, being more than one hundred feet in height. The lofty arch, that ought to be open into the nave, is blocked up by the singularly ugly and obtrusive gallery mentioned in the registers. It bears on the centre panel an inscription proclaiming its erection in 1717, and that the then curate gave £10 to the expenses. If this were removed, the west window of the tower would then be seen, and would add much to the beauty of the church. In one of the small top lights of this window, is a well executed figure of a monk, in yellow and white glass. He bears in the left hand a book, and in the right a rosary. The bell-chamber is lighted by eight fine windows, two on each side. It contains a peal of six bells.

I. This bell has no inscription whatever, and is a poor piece of casting, with many bubbles.

II. "God save his Church, 1617." Though there is no founder's mark on this bell, the style of ornament between the words of the inscription shows that it was cast by the Oldfields.

III. "In Multis Annis resones Campana Johannis," in Lombardic lettering round the haunch, with the initial letters crowned. In

the same line with the inscription, is a cross formed of four radiating fleurs-de-lis, followed by a small coin. The reverse of this coin is presented. It has a cross patee extending through the legend, with three pellets in each quarter. The legend is much worn, but we believe it to read "Civitas Dureme," and that the coin is a penny of the fourteenth century, struck at Durham. This is a fine old bell.

IV. "Anthony Lyatt, Will. Holland, George Shaw, Peter Dowker, friends to this Bell, 1661." Founder's mark of George Oldfield.

V. "Thomas Stevenson, Richard Millward, John Breilsford, John Dobb. 1617," round the haunch. In a lower line, the word "wardens," and beneath it the founder's mark of George Oldfield.

VI. "This bell was given by the parishioners of Staveley, &c., on Wm. the Marquis of Hartington's coming of Age, the 21st May, 1811. J. Mears, London, fecit." It is singular to find this bell at North Winfield, as we cannot imagine for a moment, that the parishioners of Staveley were sufficiently generous to present a bell to North Winfield. On referring to the account of Staveley Church, it will be seen that the tower of Staveley has a bell with a precisely similar inscription, and another presented at the same time by the Rector. We can only conclude that a third was ordered of T. Mears at this date for Staveley, but being found unsuitable, was subsequently transferred, either from Staveley, or direct from the foundry to North Winfield.

In the third volume of the parish registers, occurs the following entry:—

"Received the 18th of October 1749, of the then Churchwardens (that is to say) Will. Hopkinson, Tho. Boller, Will. Parsons, and Hen. Rooth, the sum of Twenty-seven pounds and eightpence, being in full of all demands for casting the great Bell, fuzing Metal & Hanging the said Bell. I say Receivd the same in Full. Per me

" DANIEL HEDDERLEY.

"Test. Robert Parsons, J. Snibson, Clerk."

There is now no bell of Hedderley's in the tower, and it seems that the one with the Staveley inscription was afterwards substituted for this one cast in 1749.

There is a tradition that this tower had originally a peal of eight bells. The capacity of the bell-chamber is sufficient to admit of its possibility. There are traces on the summit of the tower of the former existence of pinnacles, of some little size, at the four corners of the battlements. These must have

added much to the beauty of the tower. Immediately below the parapet is a cornice, formed of an alternate portcullis and uncharged shield. The dripstone over the western doorway of the tower terminates in two heads, the one being crowned with a ducal coronet, and the other wearing a bishop's mitre. The ground floor of the tower is utilized as the disagreeable receptacle for rubbish, and as a sexton's tool house; but words fail us to describe the loathsome excrescence that has been erected, within the last thirty years between the buttresses on the north side of the tower—suffice it to say that it is a necessary adjunct to the school held in the vestry. And this abomination was, we believe, erected with the endowment money left in 1705, and has quite recently been re-roofed and beautified from the same fund! At the time of the building of the tower, the arches and pillars at the west end of the nave seem to have been rebuilt, as they differ somewhat from the others, the capitals being ornamented with inverted uncharged shields. Its date would be in the commencement of the fifteenth century; but the side windows of the aisles and chancel, together with those of the clerestory, would be fully fifty years later.

The chancel is in good repair. On the south side are two square-headed windows, of the same style and date as those in the aisles; and on each side, which is somewhat unusual in a chancel, are three similar clerestory or upper windows. The east window is a good, though not uncommon, specimen of the Decorated style, its date being about the year 1320. In this window are some remains of old glass. The centre light contains two shields of arms, one above the other. The upper one in heraldic terms may be thus described:—*Or*, on a fesse, three water-bougets, *arg*; the lower, *or*, on a fesse, *az.*, three crosses recerelé of the field. The uncharged portions of the shields are elegantly diapered with foliage. Good designs of acorns and leaves, in yellow and white glass, appear in fragments in other parts of the window. "The first of these coats is that of Bingham or Bugge, both these families using the arms, and both of them also, with the Willoughbys of Wollaton and Risley, having a common descent from Ralph Bugge, upon whose name the water-bougets were intended to pun. The arms were anciently to be seen in several churches in Nottinghamshire, as Leke, Cosgrave, Carcolston, and Flintham, and also in Thurleston church in Leicestershire."* Dr. Pegge, who took notes of this

* Extract from a letter to us by the late Mr. Swift, of Sheffield. The arms were also in Chesterfield Church. See page 156.

church in 1780, states that the Binghamms had landed property at Senor in this parish.* The second coat is that of Paveley, who held property in both the Winfields during the fourteenth century. The Paveleys were also connected by marriage with the Binghamms.†

A small modern doorway, on the north side of the chancel, leads into a large side chapel. This was formerly open to the chancel through a good-sized lofty arch, which still exists; but it is now entirely blocked up, with the exception of the doorway. The chapel is nearly square and of large dimensions, and has for a considerable time been desecrated by being used as the parish day school.‡ In one corner a fireplace has been built, and the exterior is in consequence adorned with a red brick chimney. There is a two-light window at the east end filled with Decorated tracery, and another of the same date and size on the north side. There are some interesting stone carvings in alto-relievo on the walls, under Decorated canopies. That on the north wall represents two figures standing up, about life size. The heads are gone and they are otherwise mutilated. The figure to the left has wings, and the subject may perchance have been the Annunciation. Against the east wall is another carving, in the centre of which are two seated figures, and on each side is a smaller one, kneeling. These, also, are much disfigured, and they are all covered with several layers of bright yellow-wash! Under one of the school tables, about the centre of the chapel, is the raised effigy of a knight. This figure is now almost worn smooth under the feet of the scholars, who use it as a grindstone for their slate pencils; but it is evident that it was that of a cross-legged knight with his feet on a dog, and having on his head a conical nasal helmet. This is evidently older than the chapel in which it is now placed; and it occurs to us that it may be the monument of Oliver de Ayencourt (Deincourt), grandson of the founder of Thurgarton Priory, who was killed at the battle of Lincoln, in the third year of the reign of King John (1202). These cross-legged figures were formerly supposed to represent actual crusaders; but, as this has in many instances been proved to be erroneous, it is now usual to suppose that they were those

* Pegge's Collections, vol. v., p. 2.

† Mr. Swift was also kind enough to write to us at considerable length on this family, and its connection with Winfield. See Blore's *South Winfield*, and Thoroton's *Nottinghamshire* (folio edition), p. 65.

‡ The Rev. H. Hankey writes to Messrs. Lysons, under date 16th December, 1816.—“The school has been kept in the vestry time immemorial.” Lysons' Correspondence, Add. MSS., 9424.

who had vowed to join in a crusade to the Holy Land. Others again consider the position indicative of certain judicial functions. Our own opinion (notwithstanding the voluminous essays on the subject) is that the position of the legs was symbolical of nothing at all; but that it was adopted, in the first instance, by a sculptor, either as a graceful, or a merely capricious variation from the usual straight-legged attitude, and was subsequently imitated by the same and other sculptors, as a successful change of fashion. There always has been just as much of unreasoning fashion in the tombs of the dead, as in the garments of the living.

In the exterior wall of the south side of the chancel is an ogee-shaped low archway, forming a recess, under which is another stone effigy of a knight in armour. This is of later date than the one in the north chapel, about the middle of the thirteenth century in the reign of Henry III. It is clad in chain armour from head to foot. The hands are clasped on the breast, and the left side is girt with a sword, partly concealed beneath a long kite-shaped shield, which is uncharged. One of the legs has gone, but they were apparently crossed at the ankle, and rested upon a lion. It is most unusual to find an effigy of this description under an external sepulchral recess; and this particular effigy was certainly never contrived for the position it now occupies. There is a tradition in the parish that this monument is to a Deincourt, and was brought here many years ago from Park Hall, where it had been discovered during some excavations on the site of the ancient seat of that family. We believe the tradition as to its being another memorial of the Deincourts, to be very probably correct; but not so with the other half of the story. It is more likely to have been moved here from the interior of the church; or (if it really came from any distance) may it not have been one of the Deincourt effigies mentioned by Wyrley as existing in Chesterfield Church in the sixteenth century, which have now disappeared?

On the other side of the church we find, beneath a spout of the north aisle, the old massive font. On the occasion of one of our visits it was full of water, and was being used as a wash-hand-bason by the lads of the church school in their dinner hour. From the systematic way in which they went to work—soap even not being absent—it was evident that this is the purpose to which it is generally applied. It is passing strange how the inhabitants of North Winfield have for so long suffered this ancient font to be defiled. In that rude bowl their forefathers have been christened

eight hundred years, and generation after generation been therein dedicated to God's service. Surely if anything inanimate can ever be venerated, this should be treated with all reverence and decorum. But what can we expect from a generation who are literally being educated in desecration, and who, during their school hours, are gradually reducing to dust beneath their hob-nailed boots, the effigies of those who received their baptism in this very font? The font is of rude early construction, the base being channelled in flutings, and the whole of one block of coarse grit-stone. It is very possible that it may have been the font of the church which was here existent at the time of the Domesday Survey. The present font is an ugly octagon construction, quite out of keeping with the church, and bearing the date of 1662.

There is not a little difficulty in arriving at a true conclusion as to the dedication of this church. Bacon's *Liber Regis* gives the dedication as St. Lawrence, and this opinion appears to have been almost universally accepted of late years.* The wakes, or feast, of this parish are also regulated in accordance with the anniversary of this Saint's day. But, as we have already seen, the foundation deed of the chantry, in the reign of Henry VII., makes mention of the church as dedicated in honour of St. Helen. It was described as dedicated to this Empress in the year 1401,† and even so late as 1644 one of the Brailsford family is said to have been interred "in Ecclesie Sancte Helene de Northwingfield."‡ Under these circumstances, especially considering the important nature of the chantry foundation deed, it would be idle to deny that the parish church of North Winfield was, in the fifteenth, sixteenth, and seventeenth centuries, dedicated to St. Helen; and as we know that no authorized change has since taken place, that dedication must now be accepted as the true one. How then can we account for the feast being regulated by St. Lawrence's day, and for the current opinion as to its dedication? We believe that in this instance, as well as in others, the patron saint was changed at the time of the rebuilding of the church; or, possibly, at some time when worship (which had been suspended during wars or tumults, or for other causes) was resumed. North Winfield church was thus probably dedicated, in the first instance, to St. Lawrence, but subsequently transferred to St. Helen; though the old custom of the

* Kelly's *Post Office Directory of Derbyshire* says St. Leonard, but there is no evidence whatever in support of this claim. The dedications, too, in this volume, as has been already remarked, are more often wrong than right.

† Pegge's *Collections*, vol. iv.

‡ An extract from a Brailsford pedigree, forwarded to us by the late Mr. Swift.

wakes still continued on the day of the first patron, whose name has lingered on in connection with the fabric, down to the present time.

Re-consecration was not of unfrequent occurrence. Even so long ago as the eighth century, it was ordered in the Anglo-Saxon Church, that a church must be re-consecrated if the altar had been taken away, or if the fabric had been violated by murder or adultery.* At a later period, the causes that rendered re-consecration necessary were considerably extended. Nor, in all the consecrations of a later date, is it obligatory to conclude that it was a mere repetition of the ceremony. Strange as it may seem, this ceremony was not unfrequently omitted, owing to the expensive episcopal fees, and from other causes. The very first canon of the Council of London, held in the year 1237, under Otho, the Papal Legate, refers to the dedication of churches, stating, that, "having seen and understood that a great many despise or neglect this sacred mystery, and having met with a great many churches, even cathedrals, which, though ancient, have not as yet been consecrated with holy oil; to remedy this neglect we ordain that all churches, which are completely built, shall be consecrated within two years," etc., etc. But even this stringent canon did not appear to have produced the desired effect; for, at a subsequent Council, held at London, in 1268, a further canon ordained that a Bishop not consecrating a church within a year of its completion, was to be suspended, and that he should "perform the ministry of consecration gratis, and without demanding anything at all except due procuration, lest he be struck with divine vengeance, like Simon and Gehazi."† At the time of these consecrations, or re-consecrations, it frequently happened that the name of the patron saint was changed, not from mere caprice or love of novelty, but because relics of that particular saint were obtained for inclosure in the chief or high altar.

When St. Lawrence was deposed, as we conceive to have been the case, from the position of chief patron of this church, it would seem that his altar was removed to the east end of the south aisle. The sculpture of his martyrdom, already described, bears us out in this conclusion, and we know, of a certainty, from a statement of Dr. Pegge's, that there was a subsidiary altar to St. Lawrence, in this church, in the year 1401. At the same time, there were also altars at North Winfield church to the Holy Cross, and to St. Mary; the former was probably placed immediately in front of the rood-screen, at the east end of the nave, or possibly on the screen itself, as was sometimes the case; and the latter at the east end of the north aisle.

* Excerptions of Egbert, Archbishop of York 750. Excerpt, 141. Wilkins' *Concilia Magna Britanniae*, p. 110.

† Lynwood's *Constitutiones Legatinae Othoboni*, p. 83.

South Winfield.

Linberg.

South Winfield.

THE Manor of South Winfield at the time of the Domesday Survey, was held by one Robert, under Alan, Earl of Brittany, who himself held it under the illegitimate son of the Conqueror, William Peverel. We do not then read of a church being in existence; but mention is made of one presbyter or priest. As we have before remarked in these pages, no injunction was made upon the compilers of the Domesday Book to enumerate the churches; and it occasionally happens, throughout the kingdom, that priests are mentioned, but no churches, as attached to particular manors. It has generally been understood that the mention of one indicates the presence of the other, but to this ruling we cannot altogether subscribe. We fail to see why, on the very same page of the original record, and within a few inches of the entry of South Winfield, another manor (Markeaton) should be described as possessing both a priest and a church, if there was no distinction between them. We prefer to imagine, in this instance as well as in many others, that the original Saxon church, constructed in all probability merely of wood, had been destroyed in the troublous times immediately preceding the taking of this accurate survey, and that the priest only was left. Be this, however, as it may, the first historical mention of the church of South Winfield is in the reign of Henry II. (1154—1189), when it was given by Ralph Fitz-Stephen, the King's Chamberlain, to the Abbey of Darley.* At the same time he presented to that establishment the manors of Oakerthorpe, Pentrich, and Ripley. But Blore says that Robert de Heriz, grandson of Robert, the first holder of the manor, "by deed, without date, remized and quit claimed to God and the church of the Blessed Mary at Darley, and the canons

* Dugdale's *Monasticon*, vol. iii., p. 58.

thereof serving God, his right of advowson to the church of Winnefeld, with its appurtenances and liberties in pure and perpetual alms, for the health of his soul, and of the souls of his wife and his friends.”* This grant was subsequently confirmed by his son, Hugh Heriz. The grant, quoted by Dugdale, made by Ralph Fitz-Stephen, probably only refers to the interest that he had in the church as lord of the manor of Oakerthorpe. The church of South Winfield is within the boundaries of Oakerthorpe.

It seems, also, as if the right to the advowson of this church was to some extent in dispute and held in medieties; for early in the fourteenth century, according to the Chartulary of Darley Abbey, Peter de Ulkerthorpe gave to that monastery his right in the advowson of Winnefeld, with four acres, near the church.†

The church is dedicated to All Saints, and consists of a nave, side aisles, chancel, south porch, and tower. It does not require a second glance at this edifice to convince the observer that the main body of the church was re-built in that most unfortunate period of ecclesiastical *taste*—the Georgian era. Nor is the actual date lacking when the re-building took place. Over the entrance to the porch are inscribed the initials “T. H.: B. B. Churchwardens, 1803.” It is curious to note how rarely we can succeed in finding the precise year in which our forefathers erected the exquisite Gothic piles scattered so lavishly over our land, and how still more exceptional it is to find any traces of the names of the founders on the building itself; they seem to have been content to raise a temple without trying to perpetuate their own fame. But when, on the contrary, the whole science of architecture had become but a miserable travesty of the past, how seldom it is that we cannot at once find, not only the date, but usually the names of the churchwardens, in full length on the most conspicuous portion of the structure.

The chancel, however, is worthy of attention, though most sadly disfigured. The eastern angles of the wall are supported by two diagonal buttresses of unusual width. The east window has four large lights, and is now square-headed and destitute of all tracery. It can plainly be seen, from the exterior, that this was not its original condition, and that the upper portion has been filled at one time with tracery of the Decorated period. This has been

* *Blore's History of the Manor of South Winfield* (1816), p. 16.

† *Cole's Collections, Add. MSS.* 5,822, f. 150. As to the different Chartularies of Darley Abbey, see the account of Scarliffe church.

destroyed at the time that the roof of the chancel was lowered to its present low pitch. The same remark holds good of the two windows of similar construction on the south side. Here, too, is the priest's door with an ogee-shaped head. The hood-moulding above it terminates on one side in a head, and on the other in a small rudely-carved human figure of most quaint aspect. We should place the date of this chancel in the latter part of Edward III.'s reign, *circa* 1360. At this time, probably, the rest of the church was of Norman construction; but in the next century, everything except the chancel was cleared away, to admit of a structure of the Perpendicular period. Of this, on an external view, only the tower now remains; but there are traces at the west end, of each side aisle, which conclusively prove that the same style was carried on throughout the body of the church.

About the year 1441, Ralph, Lord Cromwell, acquired by compromise, after a lengthy lawsuit, the manor of South Winfield. He was a man of great importance in the kingdom, and, amongst other high offices, held the very lucrative one of Treasurer of the Exchequer under Henry VI. To him is attributed the building of the manor house at South Winfield, as well as the castle of Tattershall, Lincolnshire, and the church at the same place.

Nor can there be much doubt that he was the rebuilder of the tower and body of this church. The tower exactly corresponds in style with the time at which he was lord of this manor. It has an embattled parapet and four crocketed pinnacles, whilst an equal number of gargoyles have served as waterspouts, though the one on the south side has been broken off. The west window is a fair sample of the Perpendicular period. The tower is supported at its angles by diagonally placed buttresses, which are carried almost to the top, in stages successively reduced in their projection. On the sloping surface of the first set-off dividing the stages of the buttress, at the south-west angle, is fixed a small upright shield. The action of the weather has deprived it of almost all distinctive carving, but the lines still left on its surface, seem to point to the arms of the Cromwell family. The north-west buttress has two small shields in a like position side by side, but they are now quite blank. This disposition of shields on buttresses is singular; we have only noticed it in one other instance, viz., on the tower of the almost adjacent parish of South Normanton. But the supposition that Ralph, Lord Cromwell, was the builder of the present tower, and the former body of the church, is strongly confirmed by

certain notes descriptive of this church which were written in the year 1770, by Mr. Reynolds.* He says that in each of the two east windows of the side aisles there was "an escutcheon containing two coats quarterly. First and fourth, *argent*, a chief *gules*, and bendlet *azure* (Cromwell); second and third, chequè *or* and *azure*, a chief *ermine* (Tatteshall)." It is almost needless to say that these escutcheons disappeared when the present hideous roundheaded windows were put in, about thirty years later. He further speaks of the appearance of two chantries at the end of the aisles; that in the south aisle occupied by the Winfield manor pew, "railed up to the top of the aisles," and that in the north by the pew of the Strelleys, of Oakerthorpe, bearing their coat of arms and motto. The pews appropriated to these two lordships still occupy the same positions in the new aisles. Though the outer walls and windows of the aisles seem to have been entirely renewed in 1803, the five pointed arches, supported on plain circular pillars, which separate them on each side from the nave, were retained.

Inside the chancel, in the south wall, may be noticed a handsome piscina with a double drain. The niche has a trefoil head, and is surrounded with good crocketed carving of the Decorated period, though it is much choked up with plaster and whitewash. On the opposite side is a plain square recess that served for an almy. In the floor immediately below the piscina is a flagstone, which is worthy of a moment's attention. It is of considerable size, and divided as it were into three parts by horizontal lines. In the uppermost division is incised a rude representation of a cross bow;† in the centre one are the initials C. M. A., and the date 1634; whilst in the lower one is the following inscription, "Mary Toplis, died August 18th, 1760, aged 61 years." The same stone has thus been utilized to commemorate three separate interments. In the centre of the chancel is another large slab, inscribed as follows, "Here lieth the body of Mr. Peter Cotes, late Vicar of South Wingfield, who departed this life the 26th of January, 1675, being 81 years of age." On the walls are various modern monuments to the Haltons and others, which do not come within the province of these notes.

But the chancel should not be left, without observing one of the old funeral garlands suspended from a beam in the south-west corner. These garlands were formerly carried before the funeral procession of

* Add. MSS., 6,701.

† This is, we believe, a unique instance of a cross-bow incised on a tomb. Cutts, in his *Manual of Sepulchral Slabs*, p. 41, says, "that a cross-bow has not yet been met with."

maidens, and subsequently suspended in the church. This beautiful custom lingered longer in Derbyshire than in any other part of the country; but we are not aware of any other instance in the county, except that of Ashford-in-the-Water, where one is still preserved in its original position in the church. This garland is decorated with rosettes and other ornaments of white paper, and is formed of a broad hoop of wood, to which the segments of two other hoops are attached, crossing each other at right angles at the top and forming the upper part. Miss Seward, writing a description of the village of Eyam at the end of the last century, says:—

“Now the low beams with paper garlands hung,
In memory of some village youth or maid,
Draw the soft tear from thrilled remembrance sprung;
How oft my childhood marked that tribute paid.

The gloves suspended by the garland's side,
White as its snowy flowers with ribband tied;
Dear village! long may these wreaths funereal spread—
Simple memorials of the early dead.”

And yet Eyam and many another Derbyshire church has lost all trace of these “simple memorials.” May the one at South Winfield be religiously preserved!*

A miserable pretence of a font finds a prominent place at the west end of the church, but the original one lies in the churchyard to the north of the tower. It is of simple massive character, and lacks a base. It is of a circular shape, one foot nine inches high, and two feet nine inches in diameter. The inside of the basin is of corresponding size and depth. In the rim are the staple holes by which the cover was fastened down. There can be no doubt of its Norman origin, and its

* On reading this notice of the funeral garland at South Winfield, Mr. J. B. Robinson wrote to the *Derbyshire Times*, giving a description of the unfortunate person in whose memory it hung. “This funeral garland, as was customary at the time, was carried at the funeral of Ann Kendall, who died on the 14th of May, 1745. She was a daughter of Peter and Mary Kendall, of the Peacock Inn, a noted Hostelry in the parish, well known to travellers on the road from Derby to Sheffield in the old coaching days, the change of horses being made here after leaving Belper or Chesterfield, as the case might be. Mr. Kendall was a man much respected in the parish, and held the office of churchwarden. Miss Kendall is said to have been a lady of great personal attractions; it is also stated that she used to dress in the then fashionable style, with a hoop dress, which was so large, that she had to turn sideways to pass through the doorway when she went to church. It appears that a young farmer, residing in the same parish, who shall be nameless, paid his addresses to her, and was received as a suitor. All went right for some time, until at last came the old story, ‘she loved him not wisely but too well;’ the result was the birth of a daughter, and his refusal to marry her. This preyed so upon her mind that eventually she died broken-hearted. Before her death, by her own desire, the 109th Psalm was read to her, and this is still known in the village as Miss Kendall’s Psalm. It is also said, that her seducer was shortly afterwards passing the churchyard, and the bells commenced tolling, which so startled his horse, that it stumbled and threw its rider, whose neck was broken by the fall. The families of both the seducer and the seduced are now extinct in the parish, but the facts are still remembered by many of the old inhabitants. For my own part, I have a great desire that the old garland should remain undisturbed. To my knowledge, there has been one attempt made to remove it, money having been offered for its purchase, but I am glad to say it was rejected.”

very plainness points to an early period of that style. Here, then, we have exposed in a churchyard a Christian memorial of greater antiquity, by several centuries, than any portion of the now existing church. This treatment of our old fonts, on which we have already had occasion to remark, is to our mind almost incredible. The great sceptical poet, Byron, could write :—

“ Even the faintest relics of a shrine
Of any worship wake some thoughts divine.”

And how is it that the reverence of Churchmen of the present day is not roused, by witnessing the studied neglect so often shown to the font, in which whole generations of their forefathers were for centuries dedicated to the service of God, at a time when England possessed but one common faith? If this rude bowl is not to be again put into actual use, may we not plead for it a resting-place *within* the church, where it may be preserved from utter decay?

A heavy west gallery blocks up the handsome archway into the tower. The capitals of the jambs of this arch are ornamented with several small shields, which may probably be still charged with coats of arms, though now obliterated with plaster and whitewash. There seem, too, to be traces of the original colouring of this archway, in places where the plaster has peeled off.

The tower contains a peal of six bells, two of the seventeenth century, and they are inscribed as follows :—

- I. John Hatton caused this ring of bells to be cast, 1693.
- II. Jesus bee our speede, 1693.
- III. I H S. Nazaren rex Judeorum fili Dei miserere, 1693.
- IV. God save his Church, 1731.
- V. Gloria Deo in Excelsis. Johannes Hatton, donavit, 1736.
- VI. God save his Church. Anno Dom. 1847.

In the churchyard are two sepulchral stones, which should not escape remark. Reynolds, in his notes, to which we have alluded above, speaks of *three* remarkable gravestones to the east of the chancel. One, which he describes as the lid of a coffin, we failed to discover, and conclude that it has been broken up or buried since his visit. One of the others is a slightly coped slab, about six feet in length, which narrows towards the foot. It has formerly borne a plain cross in relief, the stem being formed by the ridge of the coping, but it is now nearly flat. This we consider to be of the thirteenth century. The second slab is of much the same size, but has sculptured on its surface, in high relief, a full length effigy of a knight. The head has no helmet, but appears to wear a coif of mail,

whilst the body is clad in a mail hauberk. The hands are folded on the breast. The feet and lower part of the legs are broken off, but the legs have been crossed about the knee. This is also of the thirteenth century, probably about the middle, or perhaps somewhat earlier. Reynolds conjectures that both of these memorials were at one time within the church itself. This could scarcely have been the case with the coped coffin lid, but the effigy must undoubtedly have been intended to be placed beneath a roof. Might it not again find shelter; for, owing to the very close proximity of a public footpath, it runs every chance of being in a few years completely obliterated.

When we visited this churchyard, we failed to note the slightest sign of an inscription on the slab bearing this effigy; nor could we hear of any tradition by which to identify it. It caused us, therefore, some little surprise, when looking over the magnificent volume of Mr. J. J. Briggs on Derbyshire Monuments, to find that it is there described as the effigy of John Toplis. Doubtless the artist had some good reason for his statement, but we have not been able to trace the source of his information.

Fifty years earlier than the notes of Mr. Reynolds, was the visit of Bassano to this church. The rood-loft was then remaining, but he says nothing about the chantries, and only notes in a south window, "*Arg.*, a bend, *az.*, quartered with Checky, *or* and *gu.*"* The quartering of Tateshall by Cromwell may be thus briefly explained—Sir Ralph Cromwell, son of Ralph and Amicia (sister of Roger Bellew), married Matilda, the daughter of John Bernake, sister and heir to her brother William; this John Bernake was son and heir of Sir W. Bernake and Alice, sister and heir of Robert de Tateshall.† By this marriage the Cromwells gained the manor of Tateshall (or Tatershall) in Lincolnshire.

The church of South Winfeld (Suthwynefeld) is entered in the Taxation Roll of 1291 as an "*ecclesia*" worth £6 13s. 4d. per annum, and not as a vicarage, showing that at that time the living was not appropriated to the Abbey of Darley, but merely in its gift. But the tithes were soon afterwards made over to the Abbey, and the vicarage of South Winfield was simply endowed with the whole of the obventions, without tithes of any description. But the tithes of garbs, hay, wool, and lambs had been made over to the vicarage before the *Valor Ecclesiasticus* of Henry VIII. was taken, so that in point of endowment it very nearly resembled a rectory,

* These are the right tinctures; Reynolds must have misread them.

† Add. MSS. 6668, f. 935.

nothing but the glebe land being retained by the monastery. The following is the entry from that relative to South Winfield:—

SOUTHWYNFELD VICARIA.

Abbas Monasterii Beate Marie de Darley Patronus.

Dominus Richardus Reve Vicarius ibidem habet communibus annis ut sequitur.

	£	s.	d.
In primis in mansione cum pertinenciis - - - - -		vj	viiij
Item in decimis garbarum et feni - - - - -		xl	
Item in decimis lane et agnellorum - - - - -		xxx	
Item in decimis minutis - - - - -		xvj	
Item in oblationibus - - - - -		xvij	iiij
Item in paschali rotulo - - - - -		xxiij	iiij
Summa - - - - -	vi	xiij	iiij
Decima inde - - - - -		xiij	iiij

The same return, under the head of Spiritualities pertaining to Darley Abbey, groups the churches of Mackworth, Crich, and South Winfield together, valuing them collectively at £47 17s. 7d.

The Parliamentary Commission of 1650 estimated the annual value of this living at £55, "Mr. Peeter Coates, present incumbent, an honest able man."

The Chapelry of Linbery.

THE manor-house of South Winfield was not erected on its present site, till the days of Ralph Lord Cromwell, in the reign of Henry VI. Previous to that time, the chief manor-house was on the other side of the valley. John de Heriz, the grandson of Roger who gave the church to the Abbey of Darley, obtained leave from the Lord Abbot and Convent, for himself and his heirs to have divine service performed in their chapel of Linbery, "saving all right of jurisdiction of the church of Winnefeld, in confessions, obventions, and all profits to the parish church of Winnefeld, belonging as well of me and my heirs, as of all my family and household, by a chaplain at the costs of me and my heirs in all things to be and sustained. And know ye, that I the said John, in the beginning of this grant, have faithfully promised with my corporal oath thereupon taken, that if anything shall be celebrated in the chapel of Linbery, in any wise to the hurt of the jurisdiction of the mother church of Winnefeld, it shall be seen unto, and that if I shall retain any chaplain yearly with me, him will I present to the Abbot of Darley, to whom the said Abbot shall minister a corporal oath for the indemnity of the mother church of Winnefeld; truly if any wise it shall happen the said church to be hurt by the said chantery, it shall be lawful for the Abbot to interdict the said chapel until he shall be reasonably satisfied by me, or by my heirs, all appeals ceasing."* There is no date to this declaration, but John de Heriz, the founder of this chapel, held the manor in the reign of Henry III. (1216-1272). He died sometime prior to the 30 Henry III., leaving his wife Sarah surviving, who subsequently married a celebrated itinerant justice, Jollan de Neville.

* Add. MSS. 6697, f. 165. *Topographer* (1789), vol. i., p. 570.

This chapel was situated near to the old manor-house, not many paces from the Peacock Inn. There were some slight remains of this chapel left in the year 1761, but it seems probable that Linbery Chapel was suffered to fall into decay after the completion of the fine new manor-house of Ralph Lord Cromwell. There was a chapel to this latter manor-house, which was probably a detached building at the north-east angle, but the traces of it now extant are few and uncertain."*

*"Commencing at the N.E. angle, east of the Crypt, are to be observed the ruins of the walls, now some seven or eight feet high (Plate I.), possibly forming the W. end of the chapel. It is stated, on very reliable authority, that still further east the foundations of other walls exist, which were brought to light some years ago, but have since been covered over again." *South Winfield Manor*, by Edmund B. Ferney. But in Plate I. of Blore's *South Winfield* (which is a N.W. view from an old painting) there appears a building on the site supposed to be that of the chapel, that certainly is not a chapel, if it is correctly rendered. A more modern building may, however, have been then in existence on its foundation. Careful excavation *might* settle the vexed question.

Fingerworth.

Wingerworth.



HERE was a chapel at Wingerworth about the year 1100, for it was at the commencement of the twelfth century, that William Rufus appropriated the church of Chesterfield, with its two dependent chapelries—Wingerworth and Brampton—to the deanery of Lincoln. The Dean for many centuries held the rectorial tithes of Wingerworth, and also had the exclusive appointment of the Chaplain. Pilkington is mistaken when he says that Henry de Brailsford possessed the advowson of this church or chapel in the twenty-fifth year of Edward I.,* for on referring to the Inquisition, taken at that date, of the lands of Edmund, Earl of Lancaster, we find that Brailsford held under him the manor and church of Brailsford, and the church of Dronfield, but the manors only, of Unston and Wingerworth.†

The Brailsfords held this manor as early as the reign of Henry II. It subsequently passed to the Curzons, by whom it was sold in the reign of Henry VIII. to Nicholas Hunloke, an extensive landowner in the counties of Middlesex and Nottingham, in whose family it has remained to the present day.

The following letter, relative to this manor, was addressed to Dr. Pegge, by Sir Henry Hunloke, December 29th, 1757:—

“Wingerworth manor was first in the family of Brailsford, whose only daughter married Basset, of Drayton. He had three daughters by her, the eldest married Shirley,‡ ancestor of Lord Ferrers, and had as her portion Brailsford; the second married Curzon, of Kedleston, and had the manor of Wingerworth; the third married Kniveton, and had the manors of Mercaston and Bradley. These

*Pilkington's *History of Derbyshire*, vol. ii., p. 328.

†Inq. post Mort., 25 Edw. I., No. 51. Henry de Brailsford obtained a grant of free warren on this manor five years later (Calend. Rot. Chart., 30 Edw. I., No. 30), which was confirmed to his descendant Ralph de Brailsford in the reign of Edw. III. (Quo Warranto Rolls, 4 Edw. III.)

‡*Stemmata Shirleiana*, p. 83.

marriages took place in the reign of Henry IV. Wingerworth remained with the Curzons till 1582, when Francis Curzon and John Curzon sold it to Sir Henry Hunloke, my grandfather's great-grandfather."*

There is but little information to be gleaned respecting the history of this chapel. In the year 1253, one Robert was "capellanus de Wyngerworth," when he was a witness to the re-dedication charter of Brampton.†

At a later date, various disputes arose as to the nature of its dependency on the vicarage of Chesterfield; and it appears from a memorandum, at the end of the first volume of the Chesterfield registers, that, during the incumbency of Rev. M. Waddington, in the reign of Charles I., the inhabitants of Wingerworth attended Divine Worship, received the Sacrament, were baptized, and buried at their own chapel; but that the Dean of Lincoln, as lord of the rectorial manor, received all the tithes and emoluments of Wingerworth, without any deduction. Neither the Taxation Roll of 1291, nor the *Valor Ecclesiasticus*, contain any independent account of the benefice of Wingerworth.

When Parliament ordered a survey of the livings in 1650, it was reported that "Wingerworth is a parochial chappell in parish of Chesterfield. Sir E. Leech hath the impropriation and is to finde a minister; butt it is thought fitt that the chappell should be disused, and that the said Wingerworth, with the part of Swathwick on the north side of Wingerworth, should be united to Chesterfield, except all those houses and grounds now members of Wyngerworth lying on the south-west of Wingerworth Moore, the which are thought to be united to Ashover."‡

The *Liber Regis* is silent as to the dedication of this church, and modern Directories, with their usual caprice, attribute it to (1) All Saints, (2) St. Michael, and (3) St. Mary. We believe that the first of these conjectures is the right one, as the feast is

* Pegge's Collections, vol. vii., p. 181. Dr. Pegge, the Derbyshire antiquary, was an eminent pluralist, and held the perpetual curacy of Wingerworth from 1765 to the time of his death. He was presented to it by the Hon. James Yorke, who was then Dean of Lincoln, and appears to have spent much of his time at Wingerworth, as he was on intimate terms with Sir Henry Hunloke. It is therefore only natural to find considerable references to Wingerworth, amongst his voluminous manuscript collections at the College of Arms. These are chiefly to be found in vol. ii., which is arranged alphabetically, and in vols. v. and vii. Amongst the more trifling of these entries may be noted one made on Trinity Sunday, 1765, when the Doctor administered the Sacrament at Wingerworth to "8 communicants, self and clerke," on which occasion the collection amounted to 1s. 11d.; but on the same day in the following year the alms were only 1s. 7d.!

† See the account of Brampton church, p. 109.

‡ Parliamentary Survey of Livings (Lambeth MSS.), vol. vi., p. 457.

regulated by All Saints' Day (November 1st), though Dr. Pegge, a century ago, considered it ruled by the Festival of St. Simon and St. Jude (October 28th). But, in another place, he admits that the dedication is probably to All Saints.

The church consists of a nave, chancel, north aisle, and tower at the west end. From the general aspect of the exterior, no idea could be gained of the real age of many parts of the building. We enter the church on the south side, by a shallow porch—a modern addition—which serves to conceal and also preserve a round-headed Norman doorway. The jambs of this doorway are ornamented with single shafts, almost isolated from the rest of the stone work. The capitals are fluted, and further ornamented with a narrow pellet moulding. The north aisle is separated from the nave by three semi-circular arches, supported on two massive round pillars. The capitals of these pillars seem to be very plain, but they are defaced with so many layers of whitewash, that a proper cleaning (such as that which the doorway has undergone) might reveal further carvings. The archway leading into the chancel is also of the Early Norman period. Considering its position, the height of this archway is very moderate—it does not exceed eight feet. The jambs are somewhat out of the perpendicular, and their capitals are plain, though here again there is much super-incumbent whitewash and plaster. These details afford abundant proof of the very early date at which a church was first built in this situation; they cannot be later than the commencement of the twelfth century.

Of the succeeding style, the Early English, traces are still to be found in the chancel. In its southern wall are three small lancet windows. They are quite destitute of ornament, and their dimensions are about four-and-a-half feet, by ten inches; they are early in the style, probably in the reign of the first Richard (1189–1199), and they appear to be the only features of the church which carry us back to that period of ecclesiastical architecture. When the church was repaired, some thirty years ago, these windows were happily preserved, although much of the chancel was then pulled down. The pointed doorway, however, which was then introduced between these windows, is by no means an improvement, as it corresponds with no other feature of the church, except the coeval porch.

The fabric, moreover, does not possess any details that can properly be attributed to the Decorated style—a style which prevailed,

for the most part, during the first half of the fourteenth century. There are, however, on the south side of the church, three windows which belong to the early Perpendicular period, or, perhaps more correctly, to the Transition from the Decorated to the Perpendicular—circa 1380. These are all square-topped, and are deeply recessed externally by about a foot from the rest of the masonry. Two of them have only two main lights and are of small dimensions, but the third is three-lighted and of about twice the size. The tracery in the head of these windows, though plain, is worthy of attention from the curious in architectural details, as it is of an unusual character. The general arrangement of the windows on the southern side may also be remarked; for, though there is no south aisle, we find three square-topped clerestory windows. On the opposite side of the church, are three corresponding windows over the north aisle, which is itself lighted by three more of the same design. The centre one of these three was added at the time when the church was repaired, and has taken the place of the north door, which is now blocked up. The former outline of this door can be seen from the exterior. The east window of the chancel has also been of this description, though it is now destitute of any tracery whatever, and is simply divided into three lights by two straight mullions. These windows are all rather advanced in the Perpendicular period, and are probably about a century later than the three southern windows of which we have already spoken. At this date the church seems to have been thoroughly renovated, and all parts of the exterior brought into harmony. The fine embattled tower was then built, and its west window, with an obtusely pointed head, is a fair example of this period. The four pointed windows of the bell-chamber are also good, the two principal lights having cinque-foiled heads. To the south side, above a small window which gives light to the belfry, is affixed a plain sun-dial without a motto, and bearing the date of 1770. On each side of the tower, below the embattled parapet, are two gargoyles, which project about a foot from the wall. They are all of different design, those on the west side being the best preserved. These respectively represent the head and shoulders of an ape and of a muzzled bear. Between these two gargoyles is a small shield, apparently uncharged.

Rev. Dr. Pegge, writing of this church, says—"Very high on the west side of the steeple is, paley of 6 over all a bend, so it was probably erected by the Brailsfords." This is a curious mistake of Dr. Pegge's; the arms that then existed on this shield are not those

of Brailsford, but of Longford.* Sir Ralph Longford died seized of a moiety of the manor of Wingerworth 5 Henry VIII.; and to him, therefore, the erection of this tower may probably be attributed.†

The corner stones of the battlements of the tower bear obvious traces of having formerly supported small pinnacles. These battlements are of considerable height, though unusually thin, and the action of the wind has so shaken them, that, at the time of our visit, they could be swayed with a simple motion of the hand.

We may here remark that the embattled parapets are uniform throughout the church, on the nave, the chancel, and the north aisle. This part of the building is specially exposed to the action of the weather and the wear of time, and it is therefore frequently found to be the newest part of any ancient structure. Looking down upon the roof of this church, from the summit of the tower, it is apparent to the practised eye that this has been the case with the church at Wingerworth. This is very obvious at the eastern gable of the nave.

In the bell-chamber, built into the south wall, we noticed the circular head of an incised cross, which has originally formed portion of a coffin lid. This stone is about a foot square and very much worn. Its date is quite as early as the oldest part of the church. The church builders of the Perpendicular period appear to have been very ruthless in their selection of material, provided it was suited to their purpose. We are convinced that a more careful inspection of the inner masonry of our oldest churches, especially of towers, would result in the discovery of a large number of these interesting memorials, which have hitherto escaped notice.

The details of the interior of this church are not devoid of interest. Prominent among them is the rood-loft. Not only is the staircase and doorway up to the rood-loft remaining, as is the case in so many of our ancient churches, but the actual structure upon which the rood was raised is still preserved. This is of wood, and projects about two feet from the face of the wall, immediately above the low archway into the chancel, to which we have already drawn attention. The front of the woodwork is divided into panels, ornamented at the points of intersection with boldly carved roses, four-leaved flowers, and other devices. From the grooves, that are to be seen in the upper side of the front joist of the loft, it is evident that it has been originally protected in front by a railing. From

* The Longford arms are, Paly of six, *or* and *gu.*, over all a bend, *arg.*

† Thoroton's *Nottinghamshire*, p. 344.

this circumstance it would seem probable that this gallery was used by the minstrels, as well as for the support of the rood and its accompanying images. The steps from the rood-loft terminate several feet from the ground, and it is not unlikely that they led, as was sometimes the case, into the old pulpit. There are very few instances amongst our parish churches where the rood-loft is found *over* the chancel arch; but from the lowness of the arch it was in this case a necessity. This loft is of the Perpendicular style, and was evidently put up at the time when the tower was built, and when the church underwent so many alterations.

The oak floor of the belfry is ornamented on the under side with bosses of similar design to the carving on the rood-loft; but the space beneath it is unfortunately blocked up by the organ gallery. The roof of the chancel, when that part of the church was rebuilt, was handsomely restored, and is divided into square panels in unison with the other woodwork just described. The roof of the nave is perfectly flat, being ceiled and white-washed; and the general appearance of the interior of the church suffers much in consequence. Some of the corbel stones, on which the old roof of the nave was supported, project from the walls about two feet from the modern ceiling. The roof of the north aisle is of a plain lean-to description; and here again are seen two stone supports of the former roof. This aisle is not much more than six feet in width. Besides the windows already described, it has also a two-light window at the east end, which now looks into a small vestry—a modern addition to the north side of the chancel. In the upper tracery of this window are some small fragments of old glass. The design of a crown and a diamond-shaped ornament are repeated in yellow and white glass.

The font at the west end of the church is of an octagon shape, and stands upon a pedestal. It is quite out of keeping with the rest of the church, and it must, from the very great similarity of execution, have been the work of the same chisel which supplied the neighbouring church of North Winfield with the one now in use. This one is undated, but that at North Winfield has inscribed upon it the year 1660.

In the east wall of the chancel, three feet from the ground, projects a small bracket. From its shape we are inclined to think that it is a piscina; but its situation on the north side of the altar almost forbids this supposition. It was impossible to decide whether it was perforated (which would, of course, have settled the

question), as the top has been covered by an oak slab, to serve, we suppose, for a credence table. Across the top of the east window is a thick wooden beam, having, in the centre, a curiously carved human face, with leaves proceeding from the corners of the mouth. This must have, originally, served as the tie-beam at the east end of a former roof of the chancel. From being painted the colour of the wall, it, at first sight, seems to be of stone.

On the chancel floor are a large number of slabs to the memory of the Hunloke family, but they hardly come within the scope or object of these pages. But there is one monument of interest in the north-eastern corner of the chancel. This is a stone effigy of a priest laid on the floor. The figure itself is about six feet in length. The head rests upon a plain square-cut stone, and a similar one supports the feet. The priest is dressed in eucharistic vestments; the chasuble descends in thick folds nearly to the feet, but below it appears the alb, which is also visible in the tightly-fitting sleeves, whilst the collar of the amice stands out some two inches from the top of the chasuble, leaving the neck bare. The tonsure on this figure is one proof of its early date, being a mere fringe of hair, less than an inch in width, encircling the head above the ears. The face is much battered. The hands are folded on the breast in the usual attitude of supplication; and a chalice is carved below them. The date of this effigy is about the year 1,200. May it not represent the priest of this church under whose auspices the chancel was built in the beginning of the Early English period?

An old memorandum book of one Arthur Mower, of Barlow, records a burial in this church of which there is now no trace. His mother died at Hill Houses, Wingerworth, on the 24th of February, 1574, "and lyeth in the church in the north alley at the head of the alley on the north side, and her feet lieth as nigh of the north side of the grysse (greece, or step) that goeth up into the Rood-loft as may be."*

An unwarrantable liberty was taken with this church, about the end of last century, in the annexing to it of a large mausoleum belonging to the Hunloke family. It is attached to the north side of the chancel,† and battlements similar to those on the rest of the church surmount the walls. It has, however, much disfigured the outline of the church. It is entered on the north side by an iron gate, through which may be seen the catacombs prepared for the reception

* Add. MSS. 6671, f. 341.

† The chancel underwent a certain amount of "restoration" at the same time; had been represented to be in a ruinous condition as long ago as 1693. (Pegge's Collections, vol. v., p. 183).

of the dead. These are arranged in four tiers on each side, every tier having five compartments. Sixteen of these receptacles are already filled.

In the churchyard, opposite to the south porch, is the basement stone of the old cross, having a square socket in the top, for its reception, about eight inches in depth. The churchyard also contains some fine yew trees.

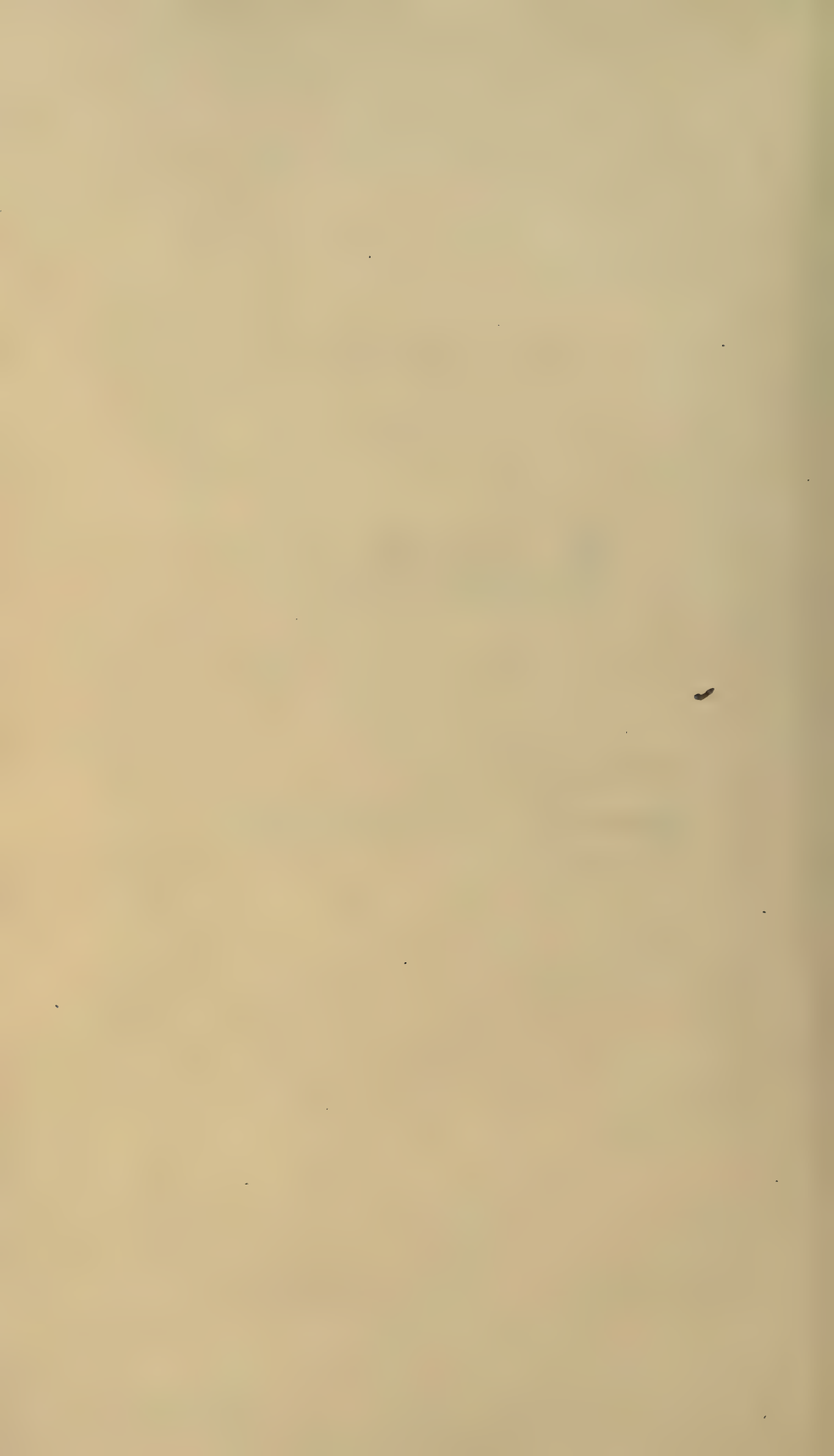
The tower contains three bells, one only, however, being in a condition to be rung. This is a fine old bell, of a particularly sweet tone. Round the shoulder runs the following legend: "Benedictum sit nomen I. H. S." Like many old bells it bears no date, but the bell founder's mark is a crown, over the initials T.R. The inscription is in Lombardic characters. Its brother bells are in a sad condition, one of them being cracked in several places right up to the shoulder, whilst the other has actually lost a fragment from the rim, fully six inches in length. The story runs, that "many years ago," an idiot obtained admission to this bell-chamber, and being anxious, of his own unaided self, to produce music from all three bells at once, took with him a sledge hammer. Two yielded to his blows, but the stouter metal of the old bell happily held out until he was removed. One of these bells is thus inscribed: "Hæc campana sacra fiat Trinitate beata, J. B., J. D., C. wardens, 1678, H. V." The third has the same date and repeats the initials of the churchwardens, but bears a longer legend: "I H S. Nazaren rex Judeorum filiorum Dei miserere." Below this inscription is the name of "Henry Hunloke, Bart," and a shield bearing the Hunloke arms, *Az.*, a fesse between three tigers' heads erased, *or*, impaling Tyrwhit, *gu.*, three tirwhitts (or lapwings), *or*. Sir Henry Hunloke, the second Baronet, married Catharine, only daughter and heiress of Francis Tyrwhit, of Kettleby, by whom he had seven sons and six daughters. He enjoyed the title sixty-seven years, and was buried at Wingerworth, January 6th, 1715.*

We must notice also in this bell-chamber, a fourth small bell, about ten inches in diameter at the mouth. This, perhaps, was the Sanctus bell, so often mentioned in these pages. It has probably been moved here, in post-reformation days, from its original position over the gable at the east end of the nave.

* Ford's *History of Chesterfield*, p. 333.

Appendix.

Addenda et Corrigenda.



APPENDIX.

Alfreton.

Page 1, line 6, *for* "1087" *read* "1086."

Page 10, at the end of the first paragraph, *add*—"The *Valor Ecclesiasticus* (27 Henry VIII.) gives the following particulars relative to this chantry:—

ALFRETON CANTARIA.

Fundata per antecessores Johanne Fitzwilliam Anne Meeryng et Thome Babyngton. Dominus Robertus White Cantarista ibidem habet ut sequitur annuatim.

	£	s.	d.
In primis dicta cantaria cum pertinenciis valet per annum - - -		xx	
Item cuncta tenementa et terra in Alfreton Carnethwaite et in parochia de Pynkeston per annum - - - - -	vj	iiij	viiij
Summa - - -	vij	iiij	viiij

DEDUCTIO.

Cancellatur quia non debet exonerari.	Unde resoluta annuatim ex ordinatione ejusdem cantarie pro lampade continue coram sacramento ibidem ardente - - - - -	xiiij	iiij
Cancellatur causa predicta.	Item in obitu Johannis Ormonde et Johanne uxoris ejus tercio die Octobris annuatim sacerdotibus clericis ibidem - - - - -	ij	
Cancellatur causa predicta.	Item resoluta pro manutentione unius cerei ardentis coram Beata Maria ibidem pro benefactoribus ejusdem cantarie annuatim - - -	iiij	
	Summa resoluta - - -	xix	iiij
	De claro - - -	vij	iiij
	Decima inde - - -	xiiij	v ob'q'

Page 12, line 23, *after* "Swanwick" *add* "and to John Toplady."

Page 13, line 3 from the bottom, *erase* "£7 18s. 9d.," and *insert* "£6 18s. 8d., of which the following are the particulars:—

ALFRETON VICAR.'

Abbas de Bello Capite Patronus ibidem

Dominus Johaunes Davy Vicarius ibidem habet in communibus annis ut sequitur

	£	s.	d.
In primis in mansione cum gleba per annum - - - - -		x	viii
Item in oblationibus - - - - -		xviiij	
Item in decimis vaccarum et vitulorum - - - - -		xl	
Item in decimis carbonum - - - - -		xviiij	
Item in paschali rotulo - - - - -		xl	
Item in decimis minutis ut in aucis porcellis ovis pullis lino et pomis		xij	
Summa - - -	vi	xviiij	viiij
Decima inde - - -	xiiij	x	ob'

The same returns estimate the value of the rectory of Alfreton, appropriated to Beauchief Abbey, at £11 10s. 0d."

Ashover.

Page 17, at the end of the first paragraph, *add*—"Robert, son of Ralph de Rerersby, confirmed to God and the altar of the Blessed Mary, in the church of Ashover, for sustaining the service of the Blessed Virgin in that church of All Saints', 'unius denarii quem recipere consuevi de Henrico de Knottinge pro omnibus terris et tenementis, quæ idem Henricus de me et de patre meo aliquando tenuit in soka de Essover.' There is no date to this deed, but the witnesses' names show it to be of the reign of Edward I. *Add.* MSS. 6669, f. 135."

Page 20, line 13, *for* "Darley" *read* "Derby." The Abbey of St. Helen's, Derby, was founded by Earl Ferrers, in the reign of Stephen. In the succeeding reign, the canons removed to Darley, where it obtained the name of the Abbey of St. Mary at Darley.

Page 25, line 6 from the bottom, *for* "paldictus" *read* "predictus."

Page 28, line 22, *for* "Ormund" *read* "Ormond."

Page 37, after paragraph three, *add*—"The following particulars respecting the precise values of the Rectory and Chantry of Ashover are taken from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

ASSHOVRE RECTORIA.

Thomas Reresby Patronus ibidem

Leonardus Reresby rector ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In primis in mansione et gleba - - - - -		xxvj	viiij
Item in paschali rotulo - - - - -	vj	xiiij	iiiij
Item in decimis garbarum - - - - -	vj	xiiij	iiiij

	£	s.	d.
Item in decimis lane et agnellorum - - - - -	vj	xiij	iiij
Item pro aucis et porcellis per annum - - - - -		v	
Item in canabo et line - - - - -		iiij	
Item in oblationibus - - - - -		xl	
Item in decimis metalli plumbei - - - - -		xx	
Summa - - -	xxiiij	xiij	viiij
Unde resoluta archidiacono Derby pro scenagio et procuragio		xj	vij
De claro- - -	xxiiij	iiij	j
Decima inde - -		xlviij	iiijob'q

ASSHEOVRE CANTARIA.

Anthonius Babyngton Miles Patronus.

	£	s.	d.
Dominus Ricardus Sewdale Cantarista ibidem habet in primis in mansione - - - - -			viiij
Item in terris et tenementis in Asshovre - - - - -		xl	
Item in terris et tenementis in Whittington - - - - -		lvij	ij
Item de abbate de Osney in pecuniis - - - - -		viiij	
Summa - - -	xij	xviij	x
Unde resoluta Abbati de Bello Capite pro capitali redditu - - -			viiij
Item resoluta Antonio Babington et heredibus suis ex ordinatione	iiij		
Item resoluta in elemosina pauperibus indigentibus de Asshovre in dominicis quadragesimatibus ex ordinatione - - - - -	iiij	x	
Item resoluta in obitu Thom Babyngton fundatoris cantarie predictae domesticis indigentibus de Asshovre ex ordinatione - - -		v	x
Item resoluta in die ejusdem obitus sacerdotibus clericis et pro luminibus ex ordinatione - - - - -		iiij	
Item resoluta in die parascenes pauperibus indigentibus ibidem in elemosina - - - - -		v	x
Summa totalis resoluta - - -	vij	xvj	vj
De claro- - -	v	vj	iiij
Decima inde - -		x	j ob'q

Dethick.

The Chantry Roll, from which the descriptions given in the text are taken, is (as has been explained in the preface) merely an abstract based on the fuller return made in the 37th year of Henry VIII. The Commissioners had to fill up their account of the chantries under eight heads, in answer to as many interrogatories. These are arranged in the original roll (number 13) in parallel columns throughout. The interrogatories were as follows:—(1) For what purpose, when, and by whom founded; (2) the yearly value according to the “boke of tenthes;” (3) the yearly value as then

surveyed, and the resolutions or deductions; (4) whether a parish church, or how far distant from one; (5) whether void or not, and if there was a mansion or other lodging; (6) what difference, if any, in lands or tenements, since the 27th year of the same reign (when the *Valor Ecclesiasticus* was taken); (7) an inventory of all plate and ornaments; (8) whether any chantries had been dissolved or sold without the king's license since the 27th year of his reign.

On referring to this roll for the account of Dethick chapel, we find that there is an error in the condensed roll, by which 1228 is given as the date (in the second place that it occurs), instead of 1278; and this error, therefore, modifies several of the statements made in the text. We still, however, believe that this chapel was originally erected some years (probably about half a century) before 1278; and that the date given in the rolls is only that of the deed by which the chantry was endowed out of the possessions of the Prior of Felley.

The entry from roll 13, No. 62, relative to Dethick, is here given in full, so that it may be compared with the condensed form in the text:—

“I. The Chappell of Saynt John Baptyste in Dethike, founded by Jeffery Dethick and Thoms, somtyme Po^r of Felleye, dyd bynde hymeselffe and the Covent of the same place by writyinge, under the covent seale, to paye fyve m^rks yereleye owte of ther landes in Assheov^r, towards the fyndyng of p^rste to saye devyne s^rvice for ev^r, in the chappell of Dethik, for his sowle, his ffrriends sowles, and all Crystyan sowles, as by the said w^rtyng, dated Anno D^m millimo CCLXXIX. to the Comission^rs shewed dothe appere.

“II. lxxiiis. iiid.

“III. lxxiiis. iiid. clere, wth Revenuex bin employed to the lvyng of Thrustan Palfriman, chaplyn there.

“IV. The sayd chappell is no pisshe church, butt itt is distaunte from the pisshe church of Aisseow^r iii myles, for whyche cause of distaunce, oon Sr Jeffreye Dethyke, Knyght, there inhabitinge, dyd opteyne a lycence of the Bissoppe of Coventrye and Lychefeld to have devyne s^rvice and to receyve sacraments of the church in the same chappell for hym and his famylye as by suffyeyent wrytyng shewed to the Comysson^rs dothe appere, wth writyng is dated iiidth die Ffebruarii, A^o Dⁿi MCCLXXVIII^o.

“V. The same is nott voyde, and the incumbent hathe a lodgyng therto belongyng, of the yerely valewe of vis. viiid., so before charged.

"VI. There hathe ben no more londs nor yerelye pftyts belongynye to the same sythens the tyme above lymytted more than is byfore specyfyed.

"VII. There is neyther goods, plate, jewells, nor ornaments to the same belongynge, otherwysse than is borrowed of the heyrres of the said Dethyk, to the knowledge of this said incumbente uppon his othe.

"VIII. There hathe been no chappells nor other lyke p'mocions there dyssolved, purchased, or by anye other meane opteyned, wth owght the kyngs lycence sythens the tyme abovesayd."

The *Valor Ecclesiasticus*, 27 Henry VIII., gives the same total as to the value of the chantry, at which date "Thurstanus Palfreman" was also priest. The same returns credit the Priory of Felley with land in Asshover parish, of the yearly value of £7 13s. 0d., from which sum 66s. 8d. (five marks) was deducted for the chantry priest "in capella de Theke." The land from which this payment was made had only been bestowed upon the Priory a few years earlier. Geoffrey de Langley, in the year 1268, gave to Ralph, Prior of Felley, and the canons there serving God, all his lands at Ashover, viz.:—Peynstonhirst, which he had bought of Simon de Manham, rector of the church of Ashover, and Williamfeld, which he had bought of William de Ufton. Stevens' Appendix to Dugdale, vol. ii., p. 183.

Lea.

Page 47, line 16, *erase* "(Lutchurch)."

The earlier Chantry Roll contains no fuller particulars relative to the chantry of Lea of sufficient importance to warrant its reproduction, but the following details appear in the *Valor Ecclesiasticus*, 27 Henry VIII.:—

LEECH JUXTA DETHEK.

	£	s.	d.
Dominus Humfridus Mader canterista ibidem habet decimas cum			
terris adjacentibus ibidem que valent per annum - - - -		xx	
Et in capituli redditibus de terris Alsebrok ibidem - - - -		xij	iiij
Et multura molendini ex elemosina domini de Detheke - - - -		x	
Et de uno tenemento in Bonsall - - - -		ij	vij
Summa - - -		xlviij	

Barlborough.

Page 60. The following are the particulars relative to this rectory from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

BARLEBURGH RECTORIA.

Radulphus Longford Miles Patronus ibidem.

Dominus Johannes Whyte rector ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In mansione et glebis - - - - -		xx	
In cotagio eidem pertinente - - - - -		v	
In decimis garbarum et feni - - - - -	v		
In decimis lane et agnellorum - - - - -		xxxj	
In decimis minutis - - - - -		xiiij	
In oblationibus - - - - -		xx	iiij
In paschali rotulo - - - - -		xxj	
In decimis molendinorum - - - - -			xvj
Summa - - -	x	xij	viiij
Unde resoluta annuatim archidiacono Derby pro scenagio et procuragio		xj	iiij
De Claro - - -	x		xvij
Decima inde - - -		xx	j ob' q'

Beauchief Abbey.

Page 73. *Add* to the foot note—"A paper also appeared in the *Reliquary*, April, 1867, on this Abbey, from the pen of Mr. H. Kirke. It contains a calendar of the Abbey, giving a list of benefactors, taken from Dugdale's MSS. in the Bodleian Library."

Page 78. At the end of the first paragraph *add*—"Ralph Musard, Baron of Staveley, who died 14 Henry III., was also buried in Beauchief Abbey, to which he and his father had been benefactors."

Page 78. The gap four lines from the bottom of the page has no meaning, the words should read on.

Brighton.

Page 89. The following are the details of the vicarage and chantry of Brighton, from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

BEGHTON VICARIA.

Prior Montis Gratie Patronus ibidem.

Dominus Leonardus Lynley vicarius ibidem habet communibus annis ut sequitur.

	£	s.	d.
In primis mansione cum gleba et suis pertinenciis - - - - -		xxx	
Item in decimis feni - - - - -		xxx	
Item in decimis lane et agnelloꝝ - - - - -		xxxij	iiij
Item in decimis minutis - - - - -		vj	
Item in oblationibus et paschali rotulo - - - - -		xxv	
Item in decimis molendini - - - - -		vij	
Summa - - - - -	vij	ij	iiij
Unde resoluta archidiacono Derby pro scenagio et procuragio - - - - -		x	vij
De claro - - - - -	vj	xj	ix
Decima inde - - - - -		xij	ii q'

BEGHTON CANTARIA.

Johannes Melton Miles et Georgius Lynacre Patroni ejusdem.

Dominus Richardus Asshe cantarista

	£	s.	d.
ibidem habet communibus annis in mansione cum pertinenciis - - - - -			xij
Item de certis mesuagiis et terris cum pertinenciis in Beghton in annuali redditu - - - - -	v	v	ij
Decima inde - - - - -	v	vj	ij
		x	vij ob'

Blackwell.

Page 93, line 5, for "Edward IV." read "Edward III."

Page 93, to note 1, add "Dugdale's *Monasticon*, vol. ii., p. 94."Page 96. The *Valor Ecclesiasticus*, 27 Henry VIII., gives the following details respecting this vicarage:—

BLACKWALL VICARIA.

Prior de Thurgreton Patronus.

Dominus Wilhelmus Ludlam vicarius ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In mansione - - - - -		v	
In augmentatione de priore de Thurgreton - - - - -		xl	
In decimis feni - - - - -		vi	viiij
In decimis agnelloꝝ - - - - -		vij	
In decimis lane - - - - -		vj	
In oblationibus - - - - -		xij	
In paschali rotulo - - - - -		xij	ij ob'
In decimis minutis - - - - -		xj	x
In decimis carbonum - - - - -		iiij	iiij ob'
Summa - - - - -	v	iiij	j
Decima inde - - - - -		x	v

Bolsover.

Page 100. At the end of the first paragraph, *add*—At a later date there was a further change in the endowment of this vicarage, when the Abbey agreed to allow the Vicar an augmentation of 26s. 8d. per annum. The following particulars are taken from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

BELLESOVRE VICARIA.

Abbas de Darley Patronus ibidem.

Dominus Radulphus Smyth vicarius ibidem habet in communibus annis ut sequitur.

	£	s.	d.
In mansione cum clausura - - - - -		vj	viiij
Item in decimis minutis - - - - -		xxvj	
Item in perpetua pensione de Abbate de Darley annuatim - -		xxvj	viiij
Item in paschali rotulo - - - - -		xl	
Item in oblationibus - - - - -		xxx	

Summa - - -	v	xix	iiiij
Decima inde		xj	xj

The returns of the possessions of Darley Abbey, made at the same date, place the rectories of Pentrich, Scarscliffe, and Bolsover, under one heading. Their united value is estimated at £91 Os. 2d. The Abbey also paid 12d. per year for keeping a lamp burning in the church of Bolsover “in yeme,” *i.e.*, “hyeme,” or winter. This seems to prove that lamps and lights in pre-Reformation days were not simply symbolical or ornamental, but intended to be useful in giving either light or warmth.

Page 104, line 13 from the bottom, *for* “N. D.” *read* “H. D.”

Brampton.

Page 116, line 6 from the bottom, *for* “1547” *read* “1546.”

Page 117. At the end of first paragraph *add*—“The following is the entry relative to Brampton Chantry, from the *Valor Ecclesiasticus*, 27 Henry VIII. :—

BRAMPTON CANTARIA.

Dominus Decanus Lincolnensis Patronus.

Dominus Robertus Caskyn Cantarista ibidem habet per annum ut sequitur.

	£	s.	d.
In primis camerain et unum cotagium per annum - - - -		vj	viiij
Item in redditu annuali soluto per Georgium Comitem Salopie vel per ejusdem deputatum - - - - -		vj	marcos

Summa - - -	£	s.	d.
Decima inde	iiiij	vj	viiij
	viiij	viiij	

Chesterfield.

Page 151. The five Latin stanzas, formerly inscribed on the pedestal of the kneeling effigy, are copied from the *Monumenta Foljambeana* in the *Reliquary* (No. 54). The version given by Elias Ashmole, who visited this church on the 19th August, 1662, differs in two particulars; for “ægri” in the second stanza read “ægre,” and for “senexque” in the fifth stanza read “senexve.” It may be as well to here supply a few more entries from Mr. Ashmole’s Chesterfield notes (Ashm. MSS. 854), instead of inserting them in each instance under the page to which they more particularly refer.

The Foljambe-Leake monument was then “on a marble in midst of the chancell nere the high altar;” and the Foljambe-Vernon monument was under an arch next the chancel, in the chapel on the south side of the altar. The sides of the latter are described as having “men and women embossed thereon, a man and woman at the head, 6 men and 6 women at the sides, and a man and woman at feete.” So that we may conclude that it could be then viewed all round, and was not placed in the angle that it now occupies.

In the south aisle were the quartered coats of Beresford and Hassall (a bear and 3 pheons) “cut in wood on sides of 2 seates towards ye west end of the church, very ancient.”

At the east end of the north aisle of the chancel were several memorials, every one of which have now disappeared; we believe, during the alterations of 1842-3. One of these was a brass plate to Thomas Bretland, who died 25th December, 1648, aged 54. The brass recorded that he gave by his last will £10 to the Corporation of Chesterfield, and £10 to the poor. There is no mention of this charity in the Commissioners’ voluminous report on the Chesterfield Charities, in 1827, so that we conclude the principal was expended. Another brass was to the memory of Alderman Richard Taylor, who died in 1637, aged 56; and there were two other stones to Alderman Richard Milnes, who died in 1628, and his son William, who died in 1638. There are various monuments still extant in the church to the family of Milnes, but none of so early a date as those mentioned by Mr. Ashmole.

Page 152, line 4 from the bottom, for “Daynile” read “Dayvile.”

Page 153, line 16, for “Plantaganet” read Plantagenet.”

Page 153, line 23, for “maschy” read “masely.”

Page 156, lines 22 to 25. *Erase* the sentence commencing "The celebrated," down to "in 1336." This passage contains a careless blunder in confusing the two Anthony Becks, and it is the more inexcusable as we have elsewhere commented on a similar error made by Lysons. It is, however, a curious fact that not only should there have been two Anthony Becks of the same family, who were bishops within so short a space of time, but that they should also each have had brothers of the name of Thomas who were likewise bishops. Anthony Beck, the celebrated Bishop of Durham, died in 1311, and his brother Thomas, Bishop of St. David's in 1293. Of these two bishops there is an account under Pleasley Church.

The second Anthony Beck was prebend of Lincoln in 1312, chancellor in 1316, and elected dean of the same diocese in 1329. In 1336 he was appointed Bishop of Norwich. He died on the 18th December, 1343, and was buried in his cathedral. He had been previously appointed to the bishopric of Lincoln (1320), but his election was subsequently nullified by the Pope.

The second Thomas Beck, a canon of Lincoln, was appointed to the Bishopric of Lincoln in 1340. He held the see for seven years. See Stubbs's *Registrum Sacrum Anglicanum*, and Hardy's *Fasti Ecclesiæ Anglicanæ*.

Page 157, line 16, *for* "4 Henry" *read* "4 Henry VII."

Page 158, 10 lines from the bottom, *insert* "III. Thomas, rector of North Winfield." He was the third son of Ralph Fitzherbert; see the account of North Winfield Church.

Page 169. *Ad* at the end of the first paragraph, this note. "The actual words of this charter leave it doubtful whether the supper was to be held within or without the church. At first we thought the former supposition so unlikely that it could not be the case; but on looking further into the matter, we find it was no unusual thing to hold not only the parochial 'church ales' and 'clerk ales' in the church, but also the funeral banquets of private individuals. Even so late as the last years of Henry VIII. this custom had not died; for, in Strype's edition of Stowe's *Survey of London*, we read that "Margaret Atkinson, widow, by her will, October 18th, 1544. orders that the next Sunday after her burial there be provided two gammons of bacon, three shoulders of mutton, and two couples of rabbits, desiring all the parish, as well rich as poor, to take part thereof, and a table to be set in the midst of the church, with everything necessary thereto."

Temple Normanton.

Page 188, line 6 from the bottom. *After* "divorcement of Katherine," *add*—"The *Valor Ecclesiasticus*, taken in the 27th year of Henry VIII., estimates the property of the Knights Hospitallers, on the manor of Normanton and lands pertaining, at the annual value of £15 4s. 4d."

Clown.

Page 193, line 2 from the bottom, *for* "Edward II." *read* "Henry II." Mr. Mitchell makes the mistake of giving the date and place of the confirmation charter of Henry II. to Edward II., who in reconfirmation quotes in full the charter of his predecessor. The actual words of Henry II. relative to Clown are—"Donationem etiam, concessionem, et confirmationem quas Robertus de Mennill, filius Gilberti del Mennill, et Robertus filius ejus fecerunt præfatis Canonicis de Ecclesia omnium sanctorum de Cluna, et de toto jure suo, quod in eadem Ecclesia habuerunt, in puram liberam et perpetuam elemosinam, etc. etc. confirmamus." Dugdale's *Monasticon*, vol. ii., p. 56.

Dronfield.

Page 206, line 1 of foot note, *for* "Holmersfield" *read* "Holmesfield."

Page 212, line 5, *after* "37 Henry VIII.," *add* this note—"The chantry roll taken 37 Henry VIII. is the original one, upon which is based the more condensed form quoted on the previous page."

Eckington.

Page 225, line 17, *after* "of his household" *add* the following—"But the rectory of Eckington had been apparently divided into two, or at all events held at the same time by two priests, at a much

earlier date; for Ralph and John, 'Personæ de Ekinton,' were both of them witnesses to a charter of Ralph Musard's of the reign of Henry III, Nichols' *Collectanea*, vol. iv., p. 16."

Page 227. To second foot note add—"Sir Peter Frecheville, by his will, dated 16th March, 1632, left his lands at Eckington (inter alia) to his son John. Harl. MSS. 7602."

Page 228, line 22, for "John" read "Joseph."

Elmton.

Page 235. To first foot note add—"Dugdale's *Monasticon*, vol. ii., p. 92."

Page 237. At the end of first paragraph, add—"The *Valor Ecclesiasticus* further credits the priory of Thurgarton with 66s. 8d., as the annual value of the rectory of Elmton."

Hault Hucknall.

Page 241, second foot note. We have here thought it well to reproduce two of these Inquisitions, together with the preceding royal writs, as specimens of the documents that we have so freely consulted, and from which we have so frequently quoted throughout these pages. They are given verbatim, with all the contractions, precisely as they appear in the original documents at the Public Record Office.

INQUISITION 2nd EDWARD 3 (2nd *ñrs*) N^o. 115.

(WRIT.)

EDWARDUS Dei grā Rex Angl Dñs Hibn t Dux Aquit dilco sibi Simoni de Grimnesby Escaetori suo cit^a Trentam saltm Mandam' vob qđ p sacrm pbor' & leg hoim de ballia vtra p quos rei veritas melius sciri pot'it diligent inquiratis si sit ad dampnu vel p'jud aut alior' si concedam' Rog'o le Sauuage qđ ipe de manerio suo de Steynesby cū ptin quod de nob tenet^r. in capite vt dicit^r feoffare possit Galfridu de Langholt capellanu h'end t tenend sibi & heredibz suis de nob & heredibz nris p s'uicia inde debita & consueta inppetuu t eidem Galfrido qđ ipē hita inde plena & pacifica seisina refeoffare possit p'dcm Rog'um & Isabellam vxem eius de man'io p'dco cū ptin hend t tenend eisdem Rog'o & Isabelle & heredibz de corporibz ipor' Rog'i & Isabelle exeuntibz de nob t heredibz nris p s'uicia p'dca inppetuu Ita qđ si p'dci Rog'us & Isabella

obierint sine herede de corpore suo exeunti tūc man'iu p'dem cū ptin remaneat rectis heredibz ipius Rog'i tenend de nob t heredibz nris p s'uicia p'dca inppetuu nec ne Et si sit ad dampnu vel p'iudiciu nrm aut alior' tunc ad quod dampnu & quod p'iudiciu nrm & ad quod dampnu & quod p'iudiciu alior' & quor' & qualit & quo modo et si p'dem man'iu tenet de nobis in capite vt p'dem est an de alio et si de nob tunc p quod s'uiciu t qualit & quo modo et si de alio tunc de quo vel de quibz & p quod s'uiciu & qualit & quo modo et qntu p'dem man'iu valeat p annu in omibz exitibz iuxta veru valore eiusdem et si que t're sen ten eidem Rog'o remaneant vlt. man'iu p'dem tunc que t're & que ten t vbi t de quo vel de quibz teneant vtru videlicet de nob au de alio et si de nob tunc p quod s'uiciu t qualit & quo modo et si de alio tunc de quo vel de quibz & p quod s'uiciu & qualit t quo modo & qntu valeant p annu in omibz exitibz Et inquisicoem inde distincte & apte fcam nobis sub sigillo vro & sigillis eor' p quos fca fu'it sine dilone mittatis & hoc bre — T me ipo apud Eley xxvj. die Januar anno r. n. sedo.

(INQUISITION.)

Inqs capt ap^d Cestrfield corā Simone de Grymesby Escaetore Dni Reg cit Trentam die Sabb px. p'. fm Pur bē Mar anno r. R. E. t^r cij p'. conqst sedo sedm tenore bris Dni R. huic Inquis consut p scmet Robti le Sauvage del Heeth Henr le Harp de Oulcotes Willi Ben'eg de Sutton Ade de Plesseley de eadm Robti le Deyce de eadm Henr filii Albred del Heeth Rohti Wyburgh Henr fil Robti, Robti de Braylisford iunioris Robti de Calale Robti fil Aloet et Robti de Braylisford senioris jur 2^a. dicut p sacmētum suu qd nō ē ad dampnu n^o. p'iudm Dni R aut alior' si idm Dns Rex cocedat Rog'o le Saauage qd ipe de Man'o suo de Steynesby cū ptin quod de Dno R. tenet in capite feoffar possit Galtr de Langholt capelm hnd t tened sⁱ & hed suis de Dno R. t hed suis p s'uic inde debit t cosuet ippem et eidm Galfro qd ipe hita inde plena & pacifica seisia refeofar possit p'dem Rog & Isabella vx eius de Man'io p'dco cū ptin hnd t tened eisdm Rog'o & Isabelle t hed de corpibz ipor' Rog'i & Isabell exeunt ne Dno R. & hed suis p s'uic inde debit & cosuet inppet Ita qd si p'dci Rog's t Is. obierint sn hed de corpe suo exeunt tuc man'iu p'dem cū ptin remaneat rectis hed ipi' Rog'i tenend de Dno R. & hed suis p s'uic p'dca inppet. Itm dicut qd man'iu p'dem tenet de Dno R. in capite p s'uic reddend p annu vnu espuar soru ad Scdm Dni R. ad fm Sci Michis p oi s'uicio et valet p annu in oibz exit iux veru valore eiusdm Xⁱⁱ Dicut t qd man'ium de Geinschelf in Com Essex remanet eidm Rog'o vltra man'iu p'dem quod tenet de Willo de Brewes p s'uic vni^a. feod mllit t valet p annu in oibz exit XXⁱⁱ. In cui' rei test p'dci iur sigill sua appos.

INQUISITION 8^b RIC. 2. No. 44.

(WRIT.)

RICARDUS Dei gra Rex Angl & Franc & Dns Hibn dilco sibi Thome Staunton Escaetori suo in Com Derb saltm p'ecipim' tibi qd psacrm pbor' & leg hoim de ballius tua p quos rei v'itas melius sciri pot'it diligent inquiras si sit ad dampnu vel p'iudiciu nrm aut alior' si concedam' Iohi Sauage seniori qd ipe de man'io suo de Stanesby qd de nob tenet in capite vt dicit feofare possit Johem Morsell Capelanu hnd t tenend sibi & hered suis de nob & heredibz nris p s'uicia inde debita & consueta inppetuu et eidem Johi Morsell qd ipe hita inde plena & pacifica seisina dare possit & concedere p'dem man'iu cū ptin p'fato Johi Sauage & Margareti vx'i eius hnd & tenend eisdem Johi Sauage & Margareto & heredibz quos idem Johes Sauage de corpore ipius Mar. garete p'creau'it de nob & heredibz nris p s'uicia p'dca inppm Ita qd si eadem Mar.

gareta sine herede de corpore suo p' p'fatū Johēm Sauage pcreato obierit tunc p'dēm man'iū cū ptin heredibz de corpore ipsius Johis Sauage exeuntibz remaneat Tenend de nob & heredibz nris p s'uicia p'dca imppetuu Et si idem Johes Sauage sine herede de corpore suo exeunte obierit tunc p'dēm man'iū cū ptin Robto Sauage juniore & heredibz de corpore suo exeuntibz remaneat tenend de nob & hered nris p s'uicia p'dca impptm Et si idem Robtus sine herede de corpore suo exeunte obierit tunc idem man'iū cū ptin rectis heredibz ipsius Johis Sauage remaneat imppetuu tenend de nob & hered nris p s'uicia p'dca impptm nec ne et si sit ad dampnū vel, p'iu licitū nrm aut alior' tunc ad quod dampnum & qd p'iudiciū nrm & ad qd dampnū & qd p'iudiciū alior' & quox t qualis & quomodo et si man'iū p'dēm teneat' de nob in capite ut p'dēm est an de alio et si de nob tunc p qd s'uiciū & qualis & quomodo & qntum man'iū p'dēm valeat p annū in omibz exit iuxta verū valorem eiusdm et si que t're seu ten eidem Johi Sauage remaneant vltra man'iū p'dēm tunc que t're & ten & vbi & de quo vel de quibz teneant' vtrū videt de nob an de alio et si de nob tunc p quod s'uiciū & qualis & quomodo & quantū val p annū in omibz exit iuxta verū valore eor'dem Et inquisitionem inde distincte & apte fciam nob sub sigillo tuo & sigilla eorū quos fca fu'it sine dilone mittas hoc bre J. me ipo apud Westm XX die Octobr anno r. n. octavo.

(INQUISITION.)

Inquis' capt apud Chestrefeld coram Thoma de Staunton Esc Dni Regis in Com Derb die Lune sexto die Novembr anno regni Regis Ricī scdi post conquestū octavo virtute bris Dni Regis eidm Esc direct & huic Inquis consut p sacrm Johis Fraunceys de Hertestofte Willi Fraunceys de eadm Benedicti Tailor de ead Johis de Hanley de eadm Johis fil Henr del Heth Willi Tnur de Oulecotes Simonis Webster del Heth Ad de Hanley de eadm Johis de Sutton de eadm Ricī Nal de Estwaye Radi Wake del Heth & Ricī Emson de Norththorp Qui dicunt s sacrm suū qd no est ad dampnu nec p'iudiciū Dni Regis nec alior' Dnor' licet Rex concedat Johi Sauage seniori qd ipe de Manerio suo do Steynesby cum ptin feofare possit Johēm Morsell captm Hend t tenend sibi & her suis de nob t heredibz nris p s'uicia inde debita & consueta imppetuu et eidm Johi Morsell qd ipe hita inde plena t pacifica seisina dar possit t concedere p'dēm man'iū cū ptin p'fato Johi Sauage t M'garete vx'i eius hend t tenend eisdm Johi Sauage t M'garete t hered quos idm Johes Sauage de corpore ipsi M'garete pcreau'it de nob & heredibz nris p s'uic p'dca imppetuu Ita qd si eadm M'gareta sine herede de corpore suo p p'fatū Johēm Sauage pcreato obierit tuc p'dēm maneriū cū ptin heredibz de corpore ipsius Johis Sauage exeuntibz remaneat Tenend de nob t hered nris p s'uic p'dca imppetuu Et si idm Johes Sauage sine herede de corpore suo exeunt obierit tuc p'dēm man'iū cū ptin Robto Sauage Robto Sauage juniore & hered de corpore suo exeuntibz remaneat Tend de nob & hered nris p s'uicia p'dca imppetuu Et si idm Robts sine hered de corpore suo exeunt obierit tuc idm maneriū cū ptin rectis hered ipsius Johis Sauage remaneat imppetuu Tend de nob & hered nris p s'uicia p'dca imppetuu Et dicunt qd maneriū p'dēm cū ptin tenet de Dno Rege in capite p s'uiciū duor' solid t p vno esperuar soro Et dicunt qd p'dēm maneriū valet p annū in omibz exit iuxta verū valorem eiusdm Centū & sexdecim solid & decem denar Et dicunt qd nulla tre seu tenta eidm Johi Sauage remanent in Com p'dco vlt maneriū p'dēm.

Dat loco dic & anno sup'dcis.

It will be seen from these two Inquisitions, that the manor of Stainsby was held of the king by the service of an "espervarius sorus," or sore hawk, *i.e.*, a hawk of the first year, to be rendered to the Treasury every Michaelmas day.

Page 249. The *Valor Ecclesiasticus*, under the property pertaining to the priory of Newstead, estimates the rectory or church of Hault Hucknall, "*cum capella de Rowthorne*," at the full yearly value of £8. From this was deducted a pension of 30s. to the Prior of Croxton, which, together with the archidiaconal dues, reduced the total to £6 2s. 0d. We have not succeeded in finding any other allusion to this chapel of Rowthorne. The manor of Rowthorne had been conveyed to the Priory of Newstead, as early as the reign of Henry III. by Robert de Lexington; but common-sense interpretation of this entry in the *Valor Ecclesiasticus* certainly points to an actual chapel on the manor, and not merely to the possession of its tithes. Yet it is strange that there does not now appear to be even a tradition of its former existence.

Wcath.

Page 253. *Add*, as a note to the first sentence—"Dugdale's *Monasticon*, vol. ii., p. 604."

Page 256, line 12 from the bottom. *After* "its precincts" *add*—"A junior branch of the Savages was also resident in this parish in the fourteenth and fifteenth centuries."

Langwith.

Page 267, at the bottom of the page, *add*—"It also appears from the *Valor Ecclesiasticus* that the annual pension of 13s. 4d. from the rectory of Langwith was still retained by the priory of Thurgarton."

Page 268, lines 10 and 13, *for* "Patterton" *read* "Palterton."

Porton.

Page 295. "The Abbott and Convent of *Derbye*," mentioned in the second paragraph, is a mistake in the Chantry Roll for *Darley*, to which place the Abbey of St. Helen's of Derby, was moved in the reign of Henry II.

Scarcliffe.

Page 321, line 2, *for* "Paltreton" *read* "Palterton."

Page 324. *Add* to the end of the second paragraph—"The land held in the parish of Scarcliffe of Newstead priory was valued, in Henry VIII.'s reign, at £15 3s. 7d. per annum; from which 3s. 4d. was deducted as a pension to the Abbot of Darley."

Page 326, line 3 from the bottom, *add*, after the word "Darley"—"In addition to this augmentation, the *Valor Ecclesiasticus* mentions that the abbey provided 12d. a year 'pro stramento ecclie Skarelif in hyeme,' *i. e.*, they furnished straw (or something strewn) for the pavement of the church of Scarcliff during the winter months. The same returns estimate the annual value of the three rectories of Scarcliffe, Pentrich, and Bolsover in a single sum—£91 0s 2d."

Shirland.

Page 337. We here give a verbatim copy of the fuller chantry roll, taken 37 Henry VIII., so far as it relates to Shirland (Roll 13, No. 68), from which that given in the text was subsequently abbreviated. See the Appendix, under Dethick Chapelry.

I.—The Chauntrye of Shyrland so named in the Kynges Recordes of his tenthes nevertheles Xpofer Haslam Chaplyn there vpon his othe saythe that itt is neyther Chauntrye hospytall colledge ffree Chappell brotherhed nor Stypendarie to his knowledge Also oon Robte Revell sheweth vnto us the Comysyson's an olde wrytynge or Wyll of Thom̄s Revell of Hyghm Dated the ij^{do} of Apriell Anno Dñi m^{lmo} cccclxxiiij in the whyche he bequethed C. marks for the byenge of certeyn lands to be employed for a prists wags to synge and saye masse ppetuallie for his sowle his frendes sowles and all Crystyan sowls and further shewed an other will in papyr of oon Robrte Revell dated the xijth of Maye Anno Dñi millimo iiij^c. iiij^{xxv}. in the whyche the sayde Robrte Revell willed the issues and pftyts of all his londs in Thawtwayte and in the hill to fynde a p^lste to synge in the Church of Shyrland by the space of iiij^{xxix} yeres And if a mortesmayne mought be gotten within the tyme then to contynewe for euer or ells to be solde.

II.—viiij^{li} iiij^s.

III.—iiij^{li} clere p^d in Redye moneye to the sayd incumbente by Robt Revell And as he saythe he payethe viij^s for his tenthes And that oon Willm Rowhbothom somtyme pryste there vpon a wrongge s^uice cawsed the same to be charged wth tenthes w^{ch} sayd iiij^{li} is employed to the lyvinge of the sayd Chaplyn.

IV.—The same is no pisshe Church butt is served wth in the pisshe Church of Shyrland.

V.—The same is nott voyde neyther hathe the incumbente anye mancyon butt a chambre w^{ch} he hathe by thappoyntment of Robrte Revell.

VI.—There hathe ben no more londs nor yerelye p̄fytts belongynge to the same sythens the tyme above lymytted more then is byfore specyfyed.

VII.—There is neyther chalis Jewells Plate ornaments goods or cattalls apperteynyng to the same butt he occupieth oon chalys and ij vestments to saye Masse w^{ch} the Incumbent deposthe vpon his othe to be Mr. Revells.

VIII.—There hathe ben no Chūntryes no^r other lyke pmocyons there dyssolued purchased o^r by anye other meane opteyned wth owght the Kyngs lycence sythens the tyme above sayd.

The following is the entry relative to this Chantry or Donative, in the *Valor Ecclesiasticus*, 27 Henry VIII. :—

SHIRLAND DONATIVA.

Tristramus Revell Patronus ibidem.

Dominus Willielmus Rowbothom Dominus Johannes Feeld Capellani ibidem habent conjunctim ut sequitur.

	£	s.	d.
In primis in Thwatwaite - - - - -	iiij	viiij	j
Item in Egnes cawe - - - - -	iiiij	ij	vij
Item in Shirlande - - - - -		xiiij	iiij
Summa - - -	viiij	iiiij	
Decima inde - - -		xvj	iiiij ob' q'

Stabeley.

Page 362. The summary of the property of the Knights Hospitallers, in the *Valor Ecclesiasticus*, estimates that portion of the manor of Staveley, and the mediety of the rectory, which were held by them, at a yearly value of £11.

Steetley.

Page 402. Since our account of Steetley passed through the press, service has been once more held within its walls. We take the following from the *Derbyshire Times*, 23rd October, 1875 :—

“At Steetley Chapel, on Sunday, there occurred an event of great interest to antiquarians and archaeologists. Divine service, according to the rites of the Church of England, was held within the ruined building for the first time after a lapse of upwards of three hundred years. A few days ago a notice was issued by the Rev. G. E. Mason, rector of Whitwell, announcing that there would be a special service in the afternoon, with an address, to be followed by a public meeting, ‘to consider how to provide means of worship and religious instruction for the immediate neighbourhood.’ The ‘immediate neighbourhood’ comprises Steetley and Darfoulds, at which

latter place a population was fast springing up, consequent upon the near completion of the Steetley Colliery by the Shireoaks Colliery Company. At the time appointed the old roofless piece of Norman architecture was unlocked, and its span was at once filled by persons from Whitwell, Worksop, Shireoaks, Darfoulds, and Harness Grove. The proceedings began by the Rev. G. E. Mason and his curate (the Rev. E. Townend) taking their station just within the apse of the church, and putting on their ceremonial robes. The ordinary morning prayers, psalms, and lessons were then read and sung, with suitable hymns, after which Mr. Mason addressed those assembled in a very earnest manner, in which he said that he believed the time was come when divine worship would regularly take place within those walls. He did not think it strange that he should be there that day, though many of them might think so. The building had been consecrated, and once set apart for worship, and it would always remain sound to its purpose. It was three hundred and fifty years since it was left to fall into decay, and however much it had been desecrated it was still God's house, and he was able to say that it was the general desire that the building should be again used for God's worship. At the close of the service the public meeting was opened, and Mr. Mason stated the reasons why they were met that day. He had often been asked, since he came to Whitwell, when steps would be taken to restore Steetley Chapel. He had written to Mr. Gladstone, one of the Duke of Newcastle's trustees, about it, and Mr. Gladstone was quite willing that the work should be done, and the trustees would give £50 towards it. Mr. Pearson, clerk of the works, had made certain plans and an estimate, which were now in Mr. Gladstone's possession. He had further written to the hon. gentleman, asking permission to use the chapel as it then was, and he had received consent to do so. Certain repairs could be done in a very simple manner for £50, which would consist in putting on a wooden roof, covered with a tarpaulin, as a temporary affair, which would keep out the wet. Every one seemed willing that this should be done, and on Mr. Mason's asking if any one could suggest anything, Mr. Charles Tylden-Wright stepped forward, and addressed the meeting to the effect that he quite concurred with what Mr. Mason had said, and in what he was trying to accomplish. As a co-director in the Shireoaks Colliery Company, he would do what he could do in the matter. Mr. Mason said a good plan would be to have a memorial signed by the families in the neighbourhood, requesting that a restoration of the chapel should take place. The bishop of the diocese was deeply interested in the matter, but before any steps were taken in the direction of a memorial, he would consult with Mr. Wright. Amongst some resolutions which were put to the meeting by Mr. Wright, were the following:—'That in consideration of the distance which separates Darfould and the neighbouring towns from any place of worship, it is desirable to provide some place where the people may come to hear the Word of God, and to pray.' 'That in the opinion of this meeting, Steetley Chapel is the most convenient place for such a purpose, and therefore it is desirable that it should be restored as soon as possible, thus preserving from destruction a valuable monument of the sacred art of a bygone age; at the same time it is not well that it should be restored so long as it remains private property, and therefore the trustees of his Grace the Duke of Newcastle should be urged to place it for sale, or otherwise under the Bishop of the Diocese, and then money be collected, with a view to an immediate restoration.' These were both carried without any dissent. Steps will at once be taken to cover in, as before stated, the building, when it is hoped that regular services will be held. A vote of thanks to Mr. Mason, proposed by Mr. Wright, closed the meeting."

It will thus be seen that the restoration of the fabric has already commenced. Under the hand of Mr. Pearson, A.R.A., there can be no fear but that the work will be carefully and satisfactorily accomplished. It is scarcely necessary to add, that at the time we penned the sentence relative to the restoration, we had no knowledge of his engagement in this task, and we are glad that the appendix gives us an opportunity of apologising, both to Mr. Pearson and to the rector of Whitwell, for the construction of a sentence which might otherwise appear offensive.

North Winfield.

Page 421. *Add* to paragraph 2—"The elder branch of the Savages also held certain lands near Park Hall, in this parish and Morton, which came to them from the Deincourt family through the Leakes. It is probable that the Savage coats of arms, on the exterior of the south aisle, point to the restoration of that part of the church, by one of the Sir John Savages, and not by the founder of the chantry."

South Winfield.

Page 443, line 15 from the bottom, *for* "Bellew" *read* "Belers."

Page 445, line 2 from the bottom, *for* "Jollan" *read* "Johan."

Page 446, in the note, *for* "Ferney" *read* "Ferrey."

Glossary.

A GLOSSARY OF SOME OF THE TECHNICAL TERMS USED IN THE FOREGOING PAGES.

APSE.—The semi-circular termination to the east end of the choir or aisles of a church.

ALMERY.—A niche or small cupboard by the side of an altar, to contain the sacred vessels.—See foot note, p. 86.

BALL FLOWER.—An ornament consisting of a round hollow flower of three petals, enclosing a ball. It is usually characteristic of the Decorated style, but it sometimes occurs at the end of the Early English style, as on the tower at Eckington.

BEAK-HEAD.—A characteristic Norman decoration, in which a head, worked in an outer moulding, winds a beak round the moulding next within.

BEVIL.—The slope formed by paving of the angle of a wall, or other piece of masonry or timber. It is almost synonymous with a chamfer.

BILLET.—A Norman decoration, consisting of a round projecting moulding, interrupted at regular intervals, so as to resemble short billets or pieces of stick.

CHAMFER.—See Bevil.

CHEVRON.—A Norman decoration, consisting of a series of zigzag indentations or mouldings. It is sometimes found in the transition period, from Norman to Early English. The term is derived from heraldry.—See the illustration of the west doorway of Whitwell.

CLERESTORY.—That part of a church with aisles, which rises on the nave arches over the aisle roofs.

CORBEL.—A stone projecting from a wall to support some weight, as an image, a shaft, or a group of vaulting shafts. It nearly corresponds to bracket. Corbels are carved in a great variety of ways; the form of a head is frequently given to them in each of the styles, from Norman to late Perpendicular.

CORBEL-TABLE.—A row of corbels supporting a parapet or cornice.

CREDENCE-TABLE.—The small table at the side of the altar, on which the bread and wine were placed before consecration. This was an early custom, but in many instances the place of the credence-table was supplied by a shelf across the niche containing the piscina.

CROCKETS.—Projecting ornaments, usually leaves or branches of foliage, used to relieve the angles of spires, pinnacles, canopies, and in other places.

- CUSPS.**—The projecting points forming the featherings or foliations in gothic tracery, arches, panels, &c.
- DRIPSTONE.**—See Hood Mould.
- ENGAGED.**—A member, which ordinarily stands free, is said to be engaged when it is attached to a wall, or otherwise partially loses its full projection in the surrounding members. Thus a shaft is engaged when only half or three-quarters of it appear; and a tower is engaged when the aisles are carried to its extreme west end.
- FILLET.**—A narrow flat face or band, used chiefly between mouldings to separate them from each other, though it is often worked upon larger mouldings or shafts.
- FINIAL.**—The termination of a pinnacle, spire, or canopy, usually consisting of a bunch of foliage.
- GROIN.**—The angle formed by an intersection of vaults.
- GURGOYLE.**—Projecting water spouts, usually carved into grotesque figures.
- HAGIOSCOPE.**—A contrivance, whether by perforating a wall, or by cutting away an angle of it, by which an altar may be seen from some part of a church, from which it would otherwise be hid. It is also termed a Squint.
- HOOD-MOULD.**—The projecting moulding which crowns doors, windows, and other arches. When used on the exterior it is usually termed Dripstone.
- JAMBS.**—The perpendicular sides of a window or door.
- JAMB-SHAFT.**—A shaft set in the retiring angle of a jamb to bear the arch of the window or door-head.
- LANCET.**—The usual name for the ordinary Early English window, which is long and narrow, and pointed at the top. In late and fine specimens the head is usually acutely pointed, in smaller and early windows it is almost always very obtusely pointed.
- KING-POST.**—The middle post of a roof, standing on the tie-beam and reaching up to the ridge. Where there are two vertical posts standing on the tie-beam they are termed Queen-posts.
- MULLIONS.**—The upright divisions separating large windows into two or more lights.
- Ogee.**—The term ogee is applied to a pointed arch, the sides of which are each formed of two contrasted curves. The ogee arch came in with the Decorated style, and was frequently used in canopies and small doorways. See the illustration of the north doorway of Ashover.
- PILASTER.**—See Respond.
- PISCINA.**—A water drain placed within a niche, usually on the south side of an altar, and used to receive the water in which the priest washed his hands, as well as that with which the chalice was rinsed at the time of the celebration of the mass.
- PURLINS.**—The horizontal pieces of timber which rest on the principals or main rafters of a roof, and support the common rafters.
- REREDOS.**—The wall or screen at the back of an altar.
- RESPOND.**—A half pillar or pilaster attached to a wall to support one side of an arch.
- SANCTUS BELL.**—A small bell used in the Roman Catholic service of the mass to call attention to the more solemn parts, as at the introductory words "Sanctus, Sanctus, Sanctus, Deus Sabaoth," whence the name is taken. It was usually placed in a bell-cote on the east gable of the nave. The illustration of Shirland church affords a singular instance of a double bell-cote in this position.

SEDILIA.—Seats near an altar, generally in the south wall of the chancel, for the officiating priests; they are usually three in number, as at Dronfield, but vary from one to five.

SET-OFF.—The part of a wall or buttress which is exposed horizontally when the portion above it is reduced in thickness.

SPANDRELS.—The triangular spaces between the arch of a doorway, etc., and the square label or hood-mould over it. Spandrels are almost exclusively confined to the Perpendicular style.

SPLAY.—The expansion given to doorways, windows, and other openings, by slanting the sides. This construction especially prevailed on the insides of the small windows of the Norman and Early English periods.

SQUINT.—See Hagioscope.

STILTED ARCH.—An arch which has the capitals, or impost mouldings, of the jambs below the level of the springing of the curve of the arch.

STOUP.—A vessel to contain consecrated water, into which all who entered the church dipped their fingers and crossed themselves. In this country a small niche with a stone basin was usually formed in the wall near the entrance, but the receptacles for holy water were occasionally movable vessels of stone, and one of these in the church at Bolsover.

STRINGCOURSE.—Any continuous projecting moulding, running horizontally.

STRUTS.—Struts, or braces, are those timbers of a roof which proceed diagonally from the base of the King or Queen-post to the principal rafters.

TIE-BEAMS.—The large timbers of a roof, which rest horizontally on the wall-plates; thus tying the walls together.

TOOTH ORNAMENT.—A name given to a decoration extensively used in the Early English style, though occasionally met with in late Norman or transition work. It consists of a square four-leaved flower, the centre of which projects in a point. See the illustration of Norton font, and also of the blocked-up window at the east end of the north aisle of North Wingfield.

TRANSOM.—A horizontal mullion or cross bar, in a window or in panelling.

TYMPANUM.—The space immediately above the opening of a doorway, when the top of the opening is square, but has an arch over it. This space is often filled up in Norman work with a single stone profusely ornamented or quaintly sculptured.

WEATHER-MOULD.—The projecting stones on a surface against which a roof is placed to secure the junction from wet. This often remains on the towers of churches, or on the east end of the nave, indicating the former existence of a roof on the nave or chancel of different pitch from the present.

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